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Three submissions to Shapiro Commission

Henry de Jong

Three organizations have recently submitted briefs to the Shapiro Commission on Private Schools. These three, the Ontario Association of Alternative and Independent Schools (OAAIS), the Committee for Public Justice (CPJ), and the Ontario Alliance of Christian Schools (OACS) have long been involved in the struggle to obtain justice for independent schools.

These organizations have different, though overlapping constituencies. OACS (commonly called 'the Alliance') is a federation of school societies (totalling 74 in 1984) whose common basis and guidelines are Reformed.

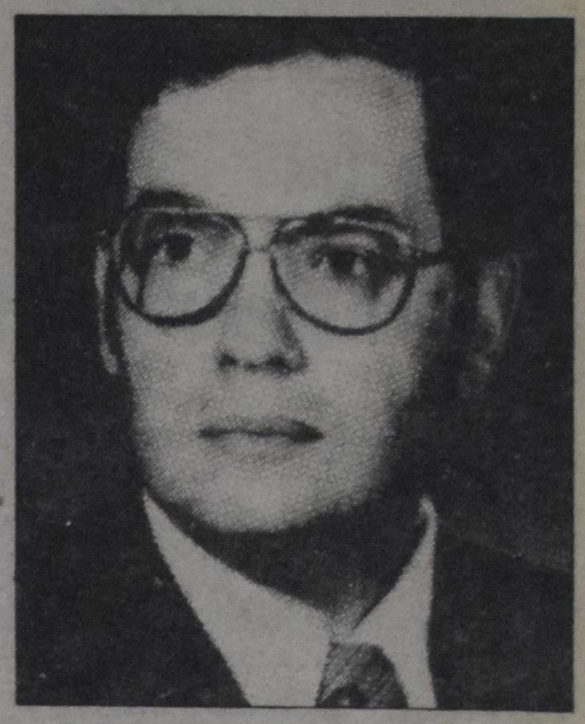
OAAIS represents 120 family choice independent schools, including Christian schools of various stripes, Hebrew, Montessori, Waldorf and other schools, as well as Alliance schools. The Alliance was instrumental in establishing OAAIS in the mid 70s in order to deal more effectively with the question of educational justice in Ontario, and it discontinued, at that time, its own 'Congress for Justice and Equality.'

CPJ is an independent, citizen's organization with 2,500 supporters that seeks justice in the political, economic, social as well as educational spheres.

All three share the basic conviction that parents have a right to choose the kind of education that shall be given to their child, and that it is the government's duty to see that such a right is afforded equitably to all, with discrimination against none.

Each brief argues this position in a different way. CPJ's brief, at ten pages, is relatively short and to the point. It speaks quite unabashedly of the God-given callings of diverse people, communities and organizations, and of the demands that justice, "reflecting the Word of God," makes of governments. But it also cites various man-made charters of rights to support its claims, and it makes hay of the general support for pluralism and democracy.

Continued on page 4 ...



Dr. Bernard Shapiro, head of the Commission on Private Schools which has received briefs from OAAIS, CPJ and OACS.

Calvinist Contact

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January 25, 1985
40th year of publication,
No. 1962

CPJ and Revenue Canada reach agreement

Bert Witvoet

TORONTO, Ont. — Citizens for Public Justice has received official word that Revenue Canada has agreed to protect the right of all independent and alternative schools to issue donation receipts for the full amount received from parents during 1984. This amount will be deductible for income tax purposes if the successful appeal by Lyle McBurney is upheld in the courts and the schools meet the court's criteria for tax deductibility.

Mr. Salvatore Badali, the Chief of Staff and Senior Policy Advisor to the honourable Perrin Beatty, Minister of National Revenue, telephoned Gerald Vandezande of CPJ that Revenue Canada basically approves of the legal procedure proposed by CPJ and it's tax counsel Richard G. Fitzsimmons.

This procedure is designed to protect the right of all parents whose children attend Christian or other independent schools registered by Revenue Canada as a charity.

The parents will be allowed to claim their total contribution to these schools during 1984 on the understanding that Revenue Canada will issue the final Notices of Assessment if the tax appeal is finally resolved in Lyle McBurney's favour and if the schools function as a charity as outlined in the court's reasons for judgment.

Gerald Vandezande said that CPJ will release the specifics of its official agreement with Revenue Canada as soon as the full text of the legal procedure has been finalized. He expects this to happen in a week or so.

Vandezande expects that the Court of Appeal will hear the appeal by Revenue Canada against the decision of Mr. Justice Muldoon in favour of Lyle McBurney in May or June of this year.

Thinkbit

My family consists of my father, my mother and me. I'm the youngest.

From a book about children's comments

Cults will thrive at Calgary Olympics

Jeff Adams

CALGARY, Alta. — When this city plays host to the 1988 Winter Olympics, athletes won't be the only ones competing for the attention of spectators.

Experts say representatives of a record number of religious cults will be in town seeking new members and money.

"Anywhere that there are big groups and people with which to make contact, they'll be there," Bonney Cowley, president of an Edmonton anti-cult group, the Society Against Mind Abuse, said in an interview.

Irving Hexham, a University of Calgary religious studies professor, said many people lured to the Games will be society's most adventurous, curious and idealistic — exactly the type cults thrive on. The Winter Olympics will also bring the affluent, whose money cults depend on.

There are about 5,000 cults in North America, ranging from rag-tag groups with only a handful of members to those boasting memberships of 50,000.

"I hear of new ones every week," said Cowley, whose three-year-old group, formerly Alberta Cult Education, is composed of about 50 former cult members and their families who felt compelled to warn others of their experiences.

Most cults are based in the United States, but the largest, including Hare Krishna, Unification Church, Scientology, Divine Light Mission and The Way, have Canadian affiliates.

Ken Sprouse, a Calgary police detective specializing in cults, said the groups are always on the look-out for people away from home. During the Olympics "they will have access to a lot who are cut off from their social support systems."

Sprouse said many cults have begun establishing influential contacts that can enhance their image.

For example, the former leader of the local scientology movement was a member of the Calgary Chamber of Commerce and Better Business Bureau.

Continued on page 5 ...

Winter in Europe

It has not been a typical winter in Europe as this picture of snowy Amsterdam reveals.

In this issue:

Wolterstorff speech (3) and response ... p.8
Story by Berta Hosmar ... p. 10
Artist Beardly made murals ... p. 11
Open letter to the Christian Reformed Church ... p. 12,13

Calvinist Contact

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Editorial

Canada must protect her forests

The January 14 issue of *Maclean's* magazine carried a cover story on Canada's vanishing forests. The story, a sad tale of mismanagement of an invaluable resource, should be assigned reading for every high school student in the country.

Just consider the following facts as reported in this article: Each year Canadian forests are reduced by almost 2.5 million acres — an area approximately the size of Prince Edward Island. Although Sweden has only one-quarter the forest base of Canada, it produces three to four times more wood per acre than does Canada. In Canada, most silviculture programs concentrate only on replanting. But unless the seedlings are also spaced, thinned and regularly fertilized, almost 40 percent of them will die.

Those stark facts tell us that something is wrong that need not be wrong. Canada is not being a good steward of the vast forests that have been placed within her borders to care for and to use wisely. We can be sure that the Creator God is not pleased.

Government responsibility

The penalty for such mismanagement will not evade Canada much longer. The forest industry, which is the major reason for Canada's $15-billion balance of trade surplus, could be destroyed in a matter of 20 years. British Columbia predicts timber shortages by as early as 1995. If the tide is not turned soon, our economy will be severely crippled.

One of the main causes seems to be that governments, which own 93 percent of Canadian timber lands, are not putting enough revenue earned through taxing the forest industry back into the industry. That revenue is used to bring down the deficits of provincial and federal budgets instead. In other words, the excessive spending by our governments is indirectly responsible for the destruction of priceless forests, forests which, if properly logged, would more than pay for their own revitalization.

Let's hope that the federal government, which appointed a minister of state for forestry, means business. Let's see if the new budget expected in April will include significant funds for the immediate replanting and cultivation of young trees. With the federal government leading the way, forest-rich provinces like New Brunswick, Quebec, Ontario and British Columbia may take on a greater share of their own responsibility.

Canada must protect its cultural institutions

A second article that should be read by all high school students is a special to the *Toronto Star* by David Suzuki in the January 12 issue, section F. It's entitled "Where are you, friends of the CBC?" In it Suzuki, University of British Columbia professor of genetics and wellknown host of the television program The Nature of Things, makes an eloquent case against cutbacks in CBC funds.

Again we are faced with government action or inaction that threatens an important resource, this time a cultural resource. Suzuki argues that the CBC has played a major role in preserving for Canada a distinct identity. "Without the CBC, we would be a very different people and the poorer for it," he writes.

He attacks the notion that private enterprise would do a better job at serving the public good. Private networks have not done a good job in the fields of science, medicine, technology and drama, according to Suzuki. These networks are more influenced by ratings than by questions of public needs.

What many people may not know is that several of CBC's original programs are sold to foreign networks. The Nature of Things is sold to over 80 countries! It actually makes money for the CBC. Yet, the number of hours of original programs has been reduced from 16 to 10 a year.

In our enthusiasm to cut government budgets we must not allow the erosion of funds to such an important institution as the Canadian Broadcasting Corporation. With all its flaws of being sometimes stifling to new talent and removed from the popular level of society, it nevertheless sets certain standards that lends Canadian radio and television a certain dignity and breadth of scope that is lacking in other networks.

Why is it that when the squeeze is on, culture is usually the first to get the axe?

Letters

A story in the making

I've always loved to write but always just for myself! If I had developed my talent, possibly I could have made writing a career!

As God would have it (I don't believe in fate) at age 35 I was told I was in the last stage of a terminal disease (cancer). After surgery I was sent home to "get my house in order." I was given 4-6 months by the surgeon.

I was devastated! My life, which I thought had just actually begun (career wise) had come to an end.

So I set about to gather my puny writings, mostly poems and prose, with the idea that my loved ones, who I would be leaving behind, would have a little something special to remember me by. (I had always had a desire to leave my mark anyway) ...

For years God has kept His Almighty hand on my life. He has used a weak vessel to His Glory! Wherever I can help I'm ready. Morphine is my daily friend. Sometimes my husband carries me into the truck, but never once have I cancelled a speaking engagement for health reasons or blizzards (which we've gone through).

I would be pleased to share my story with my own people, namely Christian Reformed people.

Ria Kroezen,
Hepworth, Ont.

We hope to interview Ria Kroezen in the coming months.
Editor

In memoriam articles or feature articles?

I am glad you provided some nice reading in connection with the passing of Revs. Praamsma and Van Andel. I wish you would make this a regular feature of C.C. I am thinking of Pastors Gerard VanLaar and John C. Verbrugge whose recent deaths have created in many Albertans and British Columbians a desire to re-acquaint themselves with these men.

Better yet, why not carry feature articles on living, retired ministers who have contributed to Canadian Church life? You might be surprised at how many members would want to write a note to their former pastors.

W. Braaksma,
Surrey, BC

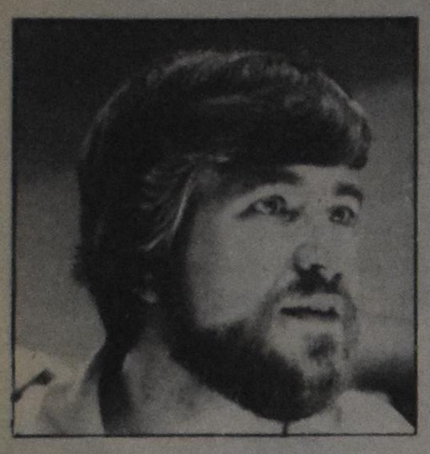
Tell us whom to write about

Strange that you should mention this after some of us at C.C. discussed a similar matter. We asked ourselves, why not do some profiles on people who have contributed to the well-being of the Christian community or the community at large?

Perhaps we should toss the ball into the court of our readers. Since it is difficult for us here in St. Catharines to know whom to write about, perhaps you the reader can suggest people from your area who deserve being written about.

And we're not thinking only about leaders, people who normally get the spotlight. Perhaps some mother did a great job of raising her seven children, or a neighbourhood farmer was special

JUST A MOMENT/HERMAN PRAAMSMA



"It's better to live rich than to die rich"
(Samuel Johnson, 1709 - 1784)

It is debatable whether or not the above quotation is original with Samuel Johnson. It is, of course, a wonderful thought. But I have seen it, be it in slightly different form, in the Friesian language. It was only a little while ago, and the people who had the proverb hanging in their hallway assured me it was very very old. It went like this: "To live poor in order to die rich is the work of a madman." As you can see, the same thought really.

And it is such a rich thought because it can be read on more than one level. You can read it from a purely *materialistic* point of view. And then it is true that money and goods are meant to be used and enjoyed in this life. You can't take it with you. Do good with it now, use it to help others, to make friends, to exercise compassion, etc. etc. The Bible speaks of the gift of liberality as one of the great gifts of the Holy Spirit!

You can also read the proverb from another point of view. You can read in it sound *spiritual* advice or, if you will, advice that will profoundly affect the *quality* of our life. A rich life is more than the sum of its material components. A rich life includes the enjoyment of music, of art, of friends, of the beauty of God's world; it includes feeling sadness and grief; it includes memories of children's voices and shared moments in a family; it includes times spent with others in the hospital and in times of need; it includes a degree of self-knowledge and sense of humour; it includes acceptance and tolerance, and a receiving of each day as a new gift.

I could go on for a while with this (arbitrary) listing, but you catch the drift. A rich life is a full life.

But there's one more thing: the proverbs that I quoted seem to imply a choice. The choice between either living poorly and dying rich, or living richly and dying poor. I don't like that choice. You shouldn't either.

The Bible and our confessions speak a different language. They speak of *living and dying happily, richly*, in the comfort of our Lord. That happens when the love and compassion of Jesus begins to fill a person's life. For Jesus banishes sin, discontent, envy and blindness and opens our eyes to God the Father and to each other.

And through that, you and I may live rich *and* die rich!

Herman Praamsma is pastor of the Fellowship Christian Reformed Church in Rexdale, Ont.

This is what Psalm 23 says about living and dying richly:

Surely goodness and mercy shall follow me all the days of my life:
And I will dwell in the house of the Lord for ever.

Longer letter

Humberto Belli under fire

I was very surprised to see your reviewer's strong endorsement of the false descriptions of life in Nicaragua presented in Humberto Belli's *Nicaragua: Christians Under Fire* (December 14). The first-hand experience and reports of numerous Canadian Christians who have lived and worked in Nicaragua, the experience of missionaries, and the testimonies of the Nicaraguan Christian development agencies with whom we have worked and supported over the past years all contradict the statements attributed to Humberto Belli by your reviewer and so strongly endorsed by him.

Who are these Christians who are "under fire"? They are certainly not the protestants who have experienced strong growth in their memberships over the past five years. And they are not the Catholics who are experiencing renewal among their numerous small rural worshipping communities. The number of protestants have tripled over the past five years to over 300,000. There are 80 protestant denominations in the country with over 600 church buildings. Only 12 villages remain which do not have a protestant worship congregation.

The Nicaraguan Bible Society reports phenomenal increases in Bible distribution. In the 1970s 10-15,000 New Testaments were distributed each year. In 1982 136,000 were distributed. In 1980 500,000 Bible books were distributed. In 1984 the society expected to distribute 75,000 Bibles and 50,000 New Testaments.

The Protestant Committee for Aid and Development (CEPAD), in addition to its comprehensive rural development programs, provides theological training through extension to over 800 pastors and lay people in the country. During the same period 28 new catholic religious orders have begun work in Nicaragua and the Catholic church has ordained three additional bishops bringing the total to ten. Obviously, there is a strong vitality within the Nicaraguan church and the social context allows growth and development.

Of course, there are theological differences within the protestant and catholic churches. Many of these differences relate to a change from a paternalistic form of church organization to a lay-oriented congregationalist church. Unfortunately, these internal theological and church organization questions are being used by others inside and outside the country for their own political ends.

Humberto Belli presents the dispute between Archbishop Y Bravo and the government as a prime example of religious persecution. Actually the problem is much more political, both between Archbishop Bravo and the government and between the Archbishop and a substantial segment of the catholic church. In this dispute the government has expelled ten foreign priests, but it must be noted that the Archbishop, using his authority, has expelled over 20 priests and nuns and re-assigned others to duties in isolated parts of the diocese.

Although Professor Hietschmann may be a reputable anthropologist, much of his data on the Miskito Indians has been shown to be misrepresented; some to be pure conjecture. There have been no massacres of Miskito villages by the Sandinistas. Some villages have been relocated outside the war zone. In such contexts the existing buildings and crops were destroyed. But to emphasize this without mentionihg the war context and the fact that new buildings, food and medical supplies, schools, and equipment to plant new crops were provided in the new settlements is a distortion of the factual reality. The Moravian church leaders of the Miskito people plead for a cease fire from both sides as they watch their people become the innocent victims in the war between the contras and the government.

To blame the Sandinistas for the present economic disarray in the country is a complete distortion of recent history. Since 1980 all multilateral loans and development aid to Nicaragua has been blocked while development experts agree that the internal social context has great potential for authentic development to take place. Combatting an 8,000 man guerilla force and preparing for the potential mobilization of the population to combat a threatened invasion are outside conditions which preclude economic development which the Nicaraguan government cannot control. In this context it must be mentioned that Nicaragua has agreed to sign the draft CONTADORA treaty which the other parties are refusing to sign.

Continued on page 4 ...

EDITORIAL POLICY: We encourage our readers to write brief responses to material published in our paper. Please specify the issue and article you are commenting on. A long letter, 500 to 750 words, may be published in the upper right-hand corner of this page provided it meets editorial standards.
Letters may be abbreviated or only excerpts may be published to meet editorial requirements. Unsigned letters will not be published but names may be withheld upon request.

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for some reason other than that he was able to sell his land for a lot of money.

Try to focus on a first generation immigrant who has made his 30 - or 40 - year stay in Canada outstanding. To tell the story of such people now would be better than a thousand in memoriams.
Editor

Unworthy of being in his home

Calvinist Contact is losing it's reformed character. It doesn't take firm stands on major issues. It wants to combine all opinions and keep peace with everybody. Everything should be tolerable.

We don't appreciate strips like Pontius Puddle and don't see the fun of it at all. Some stories and comments are unscriptural. And some children's stories are unsuitable to read for children and give a strange idea of God's works.

In short, C.C. is not upbuilding anymore. It has given in to unreformed ideas and is therefore unworthy to be in my home.

Gerry VanDoornik,
London, Ont.

There is a proverb somewhere about the unlikelihood of being run over by a golden coach.
Editor

Pontius' Puddle

Society

Humberto Belli under fire

... continued from page 3.

Humberto Belli's thesis is that Christians are "under fire" *figuratively* from their government. Ironically, the truth is that Christians are *literally* under fire in Nicaragua, not from the guns of their government, but from the guns of the contras — guns which we all know have been supplied by American covert funds.

A number of CEPAD development workers have been killed as they provided medical and teaching assistance in rural villages. The Nazarene church has lost five churches to contra attacks. Twenty Assemblies of God congregations have been disbanded because of contra attacks. Hundreds of people have been killed. Yes, Christians are under fire in Nicaragua, and some are being martyred as they put their lives on the line to protect the human advances which the contras seek to destroy.

Mr. editor, I have criticized the Sandinista government in the past and expect to in the future. But to endorse the patent falsehoods presented by Humberto Belli is irresponsible journalism. Rather, let us join hands with our fellow Christians as they struggle to feed the hungry, care for the sick, give land to the landless, provide security to the refugee, promote peace in the midst of war, and generally seek to serve the pressing needs of their neighbours.

John Brouwer,
Toronto, Ont.

Reply from Harry Antonides

Nicaraguan Christians, not their oppressors, need our support

The conflicting reports about Nicaragua are confusing. In the end, we are left with no other option but to believe the sources we consider reliable and disbelieve the others. Our choices always have a subjective character, and they seldom fit comfortably in a simplistic black-white scheme. We therefore should be prepared to subject our choices to critical examination by others and to ongoing self-examination. A public exchange can be useful for such scrutiny.

Mr. Brouwer uses strong language to dismiss Mr. Belli's book ("false descriptions," "patent falsehoods," "irresponsible journalism"). I have come to the opposite conclusion about this book, and I want to mention at least four reasons for my position.

First, Mr. Belli carefully argues his position and provides much corroborating evidence. This evidence consists of (sometimes translated) documents and the testimonies of numerous people, some of whom are or were closely associated with the Sandinistas.

Secondly, a considerable number of American publications which are not identified with a pro-Reagan stance have published articles which are critical of the Nicaraguan government and which further substantiate Mr. Belli's claims. (These include *The New Republic*, *The New York Times Magazine*, *Foreign Affairs*, *Commonweal*, and *The Washington Post*). The American Federation of Labour-Congress of Industrial Organizations and the (American) National Conference of Catholic Bishops have added their voices to the chorus of critics. In April of 1984, the AFL-CIO issued a report in which it charged that the Nicaraguan government "had become dominated by totalitarian elements." President Lane Kirkland explained in an accompanying letter that the report was written to counter the Nicaraguan government's "campaign of disinformation". Even the liberal Senator Edward M. Kennedy has spoken out against the freedom-destroying ways of the Sandinistas in a speech on the Senate floor on May 22, 1984.

Thirdly, those Christians who identify with revolutions of the Left have a notorious record for misrepresenting the facts, overlooking the evils of communism and mustering selective indignation. Some fifty years ago, Malcolm Muggeridge scathingly described the fascination of many Christians with the Soviet Union. Their support has since moved on to Red China, Cuba, and now, Nicaragua. It is a great evil to close one's eyes to, or even worse, to justify the suffering of the opposed (remember the Cuban Christian, Armando Valladares).

Fourthly, the Sandinistas, with the connivance of "revolutionary Christians," are guilty of distorting the Gospel by identifying the Nicaraguan revolution with Christianity. One priest even claimed: "The reign of God has arrived in Nicaragua" (*The Catholic Weekly*, Lansing, March 25, 1983). Rev. Miguel Angel Casco of the pro-Sandinista Antonio Valdivieso Ecumenical Centre said, "... what we are teaching here is revolutionary practice. We are deeply connected with the Sandinista movement. We feel that one can be a revolutionary and a Christian. We have understood and studied the mistakes of other revolutions. I'm sure there will be other revolutions in Central America" (*The Catholic Register*, December 1, 1984).

There are at least two different kinds of churches and Christians in Nicaragua — those who are allies of and those who

Continued on page 7 ...

NICARAGUA:

CHRISTIANS UNDER FIRE

Who are the Sandinistas?
The Sandinistas: For or Against Christianity?
Humanitarian Revolutionaries?
The Sandinistas and Freedom of Expression
The Miskito Story

by Humberto Belli

Three submissions to Shapiro Commission

... continued from page 1.

The OAAIS brief is 20 pages long, not including a substantial collection of appendices. Because it represents people of various faiths, it is necessarily more pragmatic than CPJ's brief. It begins by arguing that the practice of education in Ontario must be "rooted in principles that recognize and respect social reality" if it is to be sound practice, and goes on to outline a statement of principles that is representative of the entire independent school community.

Before concluding with its appeal for funding, the brief exposes some of the myths that have plagued independent schools, it extols the virtues of free-enterprise in co-operation with government, and it lays claim to the support of our democratic tradition.

The OACS report weighs in at 70 pages of single spaced text. In its preface it says, rather self-consciously; "we are aware of the length of this report," and explains that, because of the confusion and the many erroneous opinions about Christian day schools, "we thought the time had come to set the record straight in a significant document." The result is a comprehensive document that lives up to its own goal and makes for good reading as well.

Because the Alliance represents schools with a unified world and life view, it can be much more specific in outlining the distinctiveness of possible alternatives in education. In fact, its 13 page section on "The Nature of Christian Education" would serve admirably as a basis for Christian School societies.

Also of interest to Christian School supporters is the section describing "The Typical Christian School" and one giving details about "The OACSS."

After setting the stage in this way, the OACS brief focuses on the debate between the Christian School movement and the official public school 'line.' Later on, it lists its grievances against the trustees, administrators and teachers in the public school system. The brief also develops its view of the task of the government and suggests some mechanisms for a just government of education in Ontario.

The OACS brief is too long to be given detailed coverage here, but some of it will be dealt with more extensively in future issues of C.C.

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Pressreview

Carl D. Tuyl

Victory has a thousand fathers, defeat is an orphan. Not in the Liberal Party, however. There are many to suggest that their defeat was fathered by the one and only John Turner. There is an underground campaign to replace the leader of the Liberals. Nobody will come out, and say openly that Turner must go, but the rumblings are there. Like certain cloud formations announce the coming of a thunderstorm so the signs are noticeable in the Liberal Party.

The Ministry of Transportation has in the last years played a Cinderella role in our national politics. Considering the vast distances in this land it is not surprising that the ministry takes on more and more prominence and importance. The new Conservative minister, Donald Mazankowski, has enjoyed considerable limelight already. He gave the VIA crown corporation a 40 million dollar transfusion, but he also shook the world by prophecying the coming of the eighth wonder of the world: the trains in Canada will run on time. I'll believe that when I see it, but I think the elimination of shortages on church budgets will come first.

Air Canada is not for sale! This is what the prime minister proudly announced like a young father announcing the birth of his first child. Not only is it a departure from the privatization principle of the Tories but, the apparent financial health of the airline is mainly due to government support, and the appeal by the Air Canada chairman for C.P. to discontinue its operations is an arrogance made the more intolerable by the fact that we finance it.

The more I read of this professor Ruben C. Bellan the more I like it. I reported already his finding that more than 90 % of the national debt was in the form of bonds sold to Canadians. Professor Bellan calls the alarmist views of our Minister of Finance unbalanced, because it fails to see that the debt beside a public liability is also for many of us a private asset. Maybe we are not in such bad shape after all. The minister could maybe concentrate a little more on job-creation rather than debt-reduction which so far has put a lot of people out of work.

Enough already. Let's look beyond the borders. Two little NATO countries, Belgium and The Netherlands, are being wooed by Washington. Both Belgium and The Netherlands have postponed the deployment of Cruise missiles in anticipation of the result of the disarmament talks between America and Russia. The Americans, however, want those hundred or so missiles to be in place before the negotiations begin. They argue that the deployment of these weapons was the consideration which moved Moscow to the bargaining table in the first place, so if two countries renege, the pressure to negotiate might be off. It is a chicken-or-egg situation.

The situation within the Kremlin does not seem to be all that stable. The Russians have this custom of appointing dying people as their leaders. Chernenko is no exception. The press reported that the summit meeting of the Soviet block which was to be held in Sofia, was postponed indefinitely because Chernenko's health or lack of it would not allow him to attend.

Israel plans to pull its troops out of Lebanon during the coming summer. The decision came after lengthy debate in cabinet and a sixteen for, six against vote.

There is no doubt in the Roman Catholic church about who is boss. The Pope had said that he did not want any priest to be involved in politics. In the episcopal system of church government there is no such things as appeals to classes or synods, and when the Nicaraguan Minister of Education, Father Fernendo Cardenal, member of the Jesuit order, refused to resign his government post: out he went. I have always maintained that the episcopalean system is much easier than our presbyterian form of church government. I heartily recommend it to our Reformed churches, of course with the condition that I be bishop. I wouldn't trust any of the other fellows.

And here is news which will warm the hearts of my readers: Douwe Egberts has decided to lower the price of its coffee by no less than twelve (Dutch) cents per 500 grams. Not all the news from The Netherlands is good news. The Netherlands was the only NATO country which voted against a nuclear freeze in the United Nations

I myself begin to feel that I am being unlawfully removed. My whole life disappears in boxes: books, letters, pictures and whatever other paraphernalia belong so integrally to my existence. Under the supervision of missus-main-mover, everything goes in square carton containers. There is a lesson in there somewhere, beloved. Life disappears in rectangular containers.

Cults will thrive at Calgary Olympics

... continued from page 1.

Lifespring, a U.S. group billing itself as a self-motivation service, is owned in Canada under the name Renaissance by Brian Lee, a Calgary member of the Alberta legislature, the organization has been endorsed by Phil Crosby Jones, a retired Calgary police superintendent.

Rev. Sun Myung Moon, leader of the three-million-member Unification Church, has posed for photos with U.S. president Ronald Reagan. Now in jail for tax evasion, Moon has a New York newspaper, The Tribune which includes mayor Ed Koche among its regular columnists.

Sprouse said cult membership is growing in Canada, with the biggest increase among right-wing fundamentalist Christian groups — those emphasizing anti-communism and strict discipline of children.

"How do you take on a group that defends itself with the Bible?" he asked. "Nobody wants to take on Christianity."

The transient nature of their members makes it impossible to accurately estimate the size of most cults. Efforts to contact Calgary representatives failed. But Cowley said total cult membership in Canada probably tops 10,000.

Toronto, Montreal and Vancouver remain their most popular homes, but Sprouse said Calgary and Edmonton aren't far behind. The oil boom brought wealth to Alberta and that lured cult fund-raisers.

The ensuing recession produced widespread unemployment plus hundreds of divorces and family break-ups — the type of social upheaval that makes people susceptable to cult recruitment.

A survey of 400 former members of 48 cults throughout the U.S., published in Science Digest magazine in 1982, indicated Hare Krishna fund-raisers net an average of $72,000 annually. But virtually all of that tax-free money is forwarded to the organization's headquarters.

The Science Digest survey indicated the gruelling pace of cult life — spending as much as 70 hours a week in devotional and mind-control activities — left many of the ex-members with nightmares, hallucinations and memory loss.

Sprouse said the physical and psychological impact of cult life can be devastating. But it is important to remember that many people join because "society hasn't found a place for them; we must provide a viable alternative."

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Church

Canadian Reformed developments, 1984

Marian Van Til

• The Canadian Reformed Church's Theological College in Hamilton, Ontario, will be moving to new quarters "in the middle of the coming year," says a report by J. Geertsema in the 1984 Year End Issue of *Clarion*, the Canadian Reformed Church magazine.

The move to what is now the educational building of the Chedoke Presbyterian Church in upper Hamilton will allow "considerably more space." The present College building has already been sold.

• The Theological College graduated five ministerial candidates in 1984, which will result in only a few remaining vacancies within the Canadian Reformed Church.

• Classis Ontario South received a request for "help and support" from two U.S. congregations which have separated from the Orthodox Presbyterian Church (OPC). The congregations — in Laurel, Maryland and Blue Bell, Pennsylvania — objected, among other things, to their mother church's "open Lord's supper table." (That is, those who belong to other Reformed denominations may request and receive communion). The Canadian Reformed Church has not yet responded definitively to the breakaway congregations.

• Several OPC Presbyteries have invited two Canadian Reformed classes to send delegates to the OPC meetings. Geertsema says, "the reactions to these invitations for contact on a classical-presbytery level were positive." (sic).

• Classis Ontario South is considering a proposal fro the Church at Grand Rapids that a "'minister at large' be called for contact with Reformed Christians and churches in the U.S.A.," says Geertsema's report. A job description for such a person must be drawn up and a final decision made.

• The Church of Grand Rapids was given the task by Classis Ontario South of considering the organization of a "vacation church" in Palmetto, Florida. This is for benefit of Canadian Reformed Church members "who spend many months in that area when Ontario is hit by the cold winter months."

• The Church at Abbotsford (BC) began organizing worship services in the Lynden, Washington, area in September, 1984. Once the Lynden church is instituted it will be the second American Reformed Church.

• Canadian Reformed mission involvements will now be reported upon in one *Mission News* magazine. This will allow the church membership to read in one source about happenings on all mission fields. Previously, the various mission churches published separate bulletins.

Bakker defends lifestyle

FORT MILL, SC (EP) — PTL Club founder Jim Bakker shrugged off criticism of his financial affairs after buying a $449,000 desert home near Palm Springs and two cars worth $100,000. In an interview with the Chicago Tribune, Bakker asserted that it "would be phony for me to drive an inexpensive car to convince people to give me money.

Bakker bought a new $45,000 Mercedes-Benz 380SL coupe and a 32-year-old classic Rolls-Royce valued at $55,000 to use at the new Palm Springs home, which he described as a retreat.

Critics of Bakker's lifestyle claim his spending is not appropriate in the light of his recent assertions during his telecast that his ministry is $5 million in debt to the 200 stations carrying his religious programming. Bakker assured his viewers that no PTL donations were used to buy the house or cars, claiming that his salary and benefits are paid for by the 1,200 member Heritage Village Church, an Assembly of God fellowship he founded. "I make a nice salary and I know I earn it," he said. "What would you pay a man to raise $100 million a year?

Kuyper's Kapers

SOMEWHERE ON THIS STREET IS THE CANADIAN ASSOCIATION OF DOOYEWEERDIANISM—THE CENTRE OF KUYPERIAN THOUGHT IN CANADA
I CAN HARDLY WAIT TO SET EYES ON THE MAGNIFICENT STRUCTURE
VOLLENHOVEN WAS HERE
WHAT'S THE ADDRESS AGAIN? 229 COLLEGE STREET...
APARTMENT 4B

"Call for Students — Classis Chatham"

Any student from Classis Chatham who is studying for full-time ministry in the CRC and is in need of financial assistance for the coming academic year is asked to contact:

the Student Fund Committee,
c/o Gail Wiersema, Secretary
R.R.#2
Strathroy, ON N7G 2R0
by March 15, 1985.

Church News

Christian Reformed Church

Accepted

— to 2nd Toronto, Ont., Rev. Gregg V. Martin of Charlottetown, PEI.

Declined

— to Calvin, Ottawa, Rev. Jerry J. Hoytema of (New Street) Burlington, Ont.

Correction:

The clerk of the 1st Barrie, Ont., CRC is Mr. E. Boeyenga, Box 875, Barrie, ON L4M 4Y6

Address Change:

Rev. Gregg V. Martin, 259 Albion Rd., Rexdale, ON M9W 3P1 as of Feb. 15, 1985.

Rime or Reason

Pastor Pete, one notable Sunday
had his dear flock on the run
when, with his notes in disarray,
the "Amen" came before he'd
begun.

Klaas Sis

You're born and then you grow,
you breathe, you love, you cry
you'll run some to and fro
and then, my friend, you die.

Sy Nodd

Pastoral Pondering

The Young People's Society

Henry Jonker

There is many a church today that struggles with the question of "how viable is our young people's society?" Young people themselves often wonder about this. Many young people's groups have been reduced to little more than social clubs.

Leave after coffee break?

Young people's leaders are faced with many difficulties. There are those who come to meetings just to be with their friends. Others make it a habit to leave after coffee-break. Some are there simply because their parents want them to be. There is often also a lack of mature leadership. In days gone by there was no division between Teen Club and Y.P.'s. Everyone met together — sometimes those who were 26 were giving leadership to those who were 16.

We can, of course, lament that this is no longer the case, but that is not going to get us anywhere. If Y.P.'s is going to be meaningful again, then a great effort must be put forth by young people themselves. One of the elements that must be rejuvenated is serious Bible study.

Commit yourself

First: There must be a common understanding among church members in general that Young People's is not something that everyone *has to* attend. Only those who are deeply serious about making it meaningful should attend.

Second: Those who choose to be conscientious members must make a commitment to the group so that the leaders feel that they have support and encouragement.

Third: There must be conscious preparation for each meeting. May I suggest using my "3 P's" for meaningful meetings? They are Prayer, Preparation and Participation

Pray

Does each member of the group seriously ask the Lord to bless the leaders, the person(s) presenting topics for discussion? Do you pray for yourself that you may be a good listener and, hopefully, contributor? Prayer is important for putting you in the proper frame of mind. It gives you the posture of humility which we all need so much. Prayer allows serious reflection on how you ought to live in the light of God's Word. It is also a time to share with each other your joys, griefs and concerns. When those kinds of things are shared it always seems that out of every group of 10 there are at least 6 who have similar concerns and struggles. You need to pray for encouragement to "open up."

Prepare

You are not going to pray for certain things and then do precisely the opposite at the meeting are you? In order to be a blessing you can't sit back and let everyone else do the work. No, you start digging into the topic or Scripture passage that is to be discussed. You spend time reading materials in order to come to greater clarity for yourself. You will be surprised at what you discover and the discovery will make you eager to share your findings with the group, and before you know it you will be busy with the third "P":

Participate

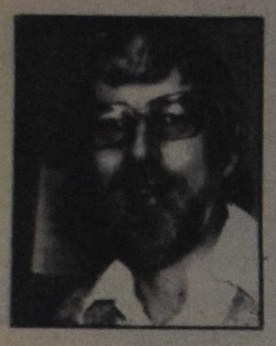
Ultimately this is the goal that all our prayer and preparation must aim for. The greater the participation, the more joyful the Y.P. experience will be. Now there is one thing that you ought to be very aware of: when I use the word participation, I mean more than just speaking up at your meetings. (That's just a small part). Your study and discussion must lead to a "doing' of God's Word. We're all talk, but so often there is little action.

That will change when you properly pray and prepare. When you treat the Bible with the respect it deserves, you will also begin to apply its message to your very own life, and that's when you will begin to "do" God's Word. James 1:22ff says, "Be doers of the Word and not hearers only." That's your goal, is it not? So get busy, young people — be serious and reflective and active!

Pray, prepare, participate, for through these things God will build His church. Not only your own group will grow, but even the church will grow in number and in faith. But growth will only come when there is a sincere desire on your part to grow in the Word of God.

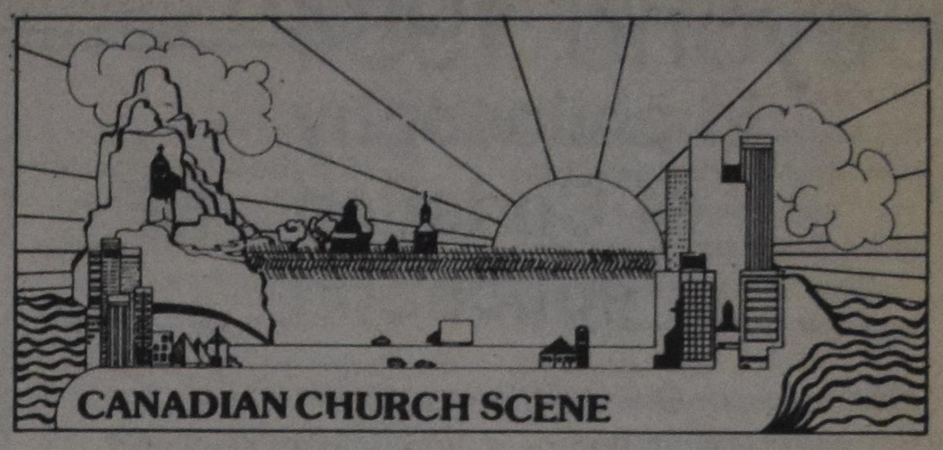
It is not my intention to be critical of the social activities of youth groups. Young people need social outings. But when the social aspect overrides everything else, we have the beginnings of big problems; for then there is lack of growth. And where there is lack of growth, things eventually grind to a bitter and painful halt.

Rev. Jonker is pastor of the Trinity Christian Reformed Church, St. Catharines, Ont.



Presbyterian comment

A Moderator is not supposed to be a bishop



Robert J. Bernhardt

The process of selecting the Moderator for the 1985 General Assembly of the Presbyterian Church in Canada is now underway. Eight names are on the ballot and one of them will undoubtedly be Moderator.

Officially the Moderator of the General Assembly simply acts as the presiding officer who chairs the business meetings of the Assembly. In reality the post carries with it far reaching implications in terms of traditional duties in the coming year, to say nothing of the ecclesiastical prestige which election to the office confers.

The present process for choosing a Moderator is quite simple. All presbyteries in the church are able to make nominations for the moderatorship. To qualify to appear on the ballot an individual must be nominated by at least two presbyteries. A ballot is then prepared and distributed. All ministers in the church along with an equal number of ruling elders who represent the congregations in presbytery are eligible to vote. Voting is done through a ballot on which the designation of an order of preference is permitted. The individual receiving the most support is declared to be the official nominee for the office. Though additional nominations may be made on the floor of the Assembly it is inconceivable that anyone would allow their name to be put forward in that way. The candidate chosen in the balloting will be elected Moderator.

The present system replaces one in which the Moderator was simply nominated and elected from amongst those gathered as Commissioners to the Assembly. Part of the reason for the change was to permit a wider participation in the selection of the Moderator. Pressure also came from the fact that though the Moderator is essentially a presiding officer over the business meetings, the office has gradually evolved into almost a full-time twelve month public relations assignment.

The high profile of the moderatorship has both potential advantages and disadvantages. There are many situations in which it is useful for the church to be represented by an official of its highest governing body. On the other hand, since the Moderator has no authority to commit the church to any position or action other than that which the General Assembly itself chooses, there is room for confusion. Sometimes the secular press has not understood that a Presbyterian Moderator is not the equivalent of an Anglican Bishop and have failed to distinguish that fact in reporting their comments. Sometimes Presbyterian Moderators have forgotten that they are not Anglican Bishops and have failed to distinguish clearly between their private opinions and the pronouncements and decisions of the General Assembly.

This year there are eight male candidates who are all ordained ministers (as church law requires). Seven of them are pastors of congregations and one is a professor in a theological college. The candidates are:

E.H. Bean, Sydney, N.S.
George Dobie, Woodstock, Ont.
James P. Jones, Guelph, Ont.
Joseph McLelland, Montreal
Fred Miller, Owen Sound, Ont.
Harrold Morris, Toronto
Don Neil, Montreal
Douglas Wilson, Collingwood, Ont.

On June 2nd, 1985, the 111th General Assembly of the Presbyterian Church in Canada will open in Guelph, Ontario. One of these eight individuals will then officially be elected Moderator at the opening session.

Antonides' reply

... continued from page 4.

are critics of the Sandinistas. The former are free to operate, but the latter are harrassed and opposed in a multitude of ways, even to the extent that the generally pro-Sandinista (American) National Conference of Catholic Bishops was recently moved to speak out against the Nicaraguan government's treatment of labour unions, church officials, and "patterns of (Marxist) indoctrination" in the schools (*The Catholic Register*, January 12, 1985).

CEPAD, a Protestant organization of aid and development, and the Catholic CONFER have published *Capitalism and Socialism for Beginners*, a cartoon-illustrated booklet which describes Marxism and the Cuban revolution in very positive terms. The Central American Historical Institute and the Latin American Evangelical Commission for Christian Education (MED-CELADEC) have written similar material. CEPAD has even gone so far as to defend the government's destruction of Miskito communities as part of a plan "to guarantee the right to life of the Miskito people" (*Nuevo Diario*, March 16, 1982). This statement was so outrageous that even the generally pro-Sandinista *National Catholic Reporter* branded it as "lies" and "deceptions."

Mr. Brouwer writes that the conflict between Archbishop Obando y Bravo and the Nicaraguan government concerns theological and political differences that are exploited improperly by others. He furthermore implies that the Sandinistas' abrupt expulsion of ten priests (without any kind of legal procedure) and the archbishop's "expulsion" of twenty priests and nuns are somewhat similar. The difference between the internal exercise of discipline in the church (especially a church so afflicted by heresy as the Roman Catholic Church in Nicaragua) and the arbitrary expulsion from a country are so vast that an implied justification of the former by the latter is preposterous. To use the same verb "expel" for these two different action is confusing and wrong.

As to the efforts of the so-called Contadora group (made up of Mexico, Panama, Venezuela and Columbia), even this group has been frustrated in its attempts to mediate between the Sandinista government and anti-government forces because the Sandinistas have *refused to discontinue their export of revolutions* and *to reduce the massive influence of the Soviets and the Cubans in Nicaraguan affairs*.

This, and much more, is now part of the public record. Nevertheless, media people, as well as certain church and labour leaders, insist on misrepresenting the facts. The irony is that those who continue to support the Sandinistas purport to aid the poor and oppressed, but their actions contribute to the ongoing impoverishment and oppression of a helpless people.

Mr. Belli is right to blame the apologists of the Sandinistas for depriving Nicaraguan Christians of sorely needed support and for having a double standard. He writes: "Even worse, their pleas for support have not been for the Nicaraguan Christians victimized by the Sandinistas but for their Sandinista oppressors" (p. 86).,

I hope that my review and the subsequent exchanges in these pages have spurred the readers to investigate for themselves and to read widely about the reality of Nicaragua today. Mr. Belli's *Nicaragua: Christians Under Fire* is a good place to *begin*.

Harry Antonides,
Willowdale, Ont.

Survey examines fired ministers

NASHVILLE, Tenn. (EP) — Small groups of discontent members and factions in the congregations are the two most common causes leading to termination of a minister, according to a survey conducted by the church administration department of the Southern Baptist Sunday School Board.

The survey on forced termination used a sample of 400 ministers, from which 246 usable responses were obtained. Two-thirds of the terminated pastors cited a small but powerful minority of members, while about 40 percent cited factions in the congregation. Other frequently mentioned factors included different leadership styles, inability to get along with members, and not spending enough time on the job.

One of the most surprising findings of the survey was that most respondents (62 percent) were between the ages of 35 and 54, the ages usually thought of as best for a minister's career. This finding dispells the notion that most terminated ministers are either old and unyielding or young and inexperienced.

According to the survey, 44 percent of terminated ministers were fired suddenly, and without warning. More than three-quarters of the respondents said the church had terminated pastors or staff members previously; 63 percent of the churches had experienced two or more terminations. About 90 percent of pastors surveyed said they were unaware or not fully informed regarding the church's history of terminations.

American Lutheran church approves statement on law and conscience similar to CRC's

MOORHEAD, MINN. — By an overwhelming vote, delegates to the 12th general convention of the American Lutheran Church, approved a social statement defining the church's posture toward civil disobedience.

The action came on a statement titled "Human Law and the Conscience of Believers." Hearings on the statement drew standing-room-only crowds and some formal opposition, notably from former Minnesota Governor Elmer E. Anderson. But final vote on the matter, taken October 20, was better than 10 to 1 in support.

The statement says that "disobeying civil law can be done only as a last resort, non-violently and with willingness to pay the required penalty," and says that Christians participating in civil disobedience for reasons of conscience "may expect the full ministry of the faith community to be available to them ... even though others in the faith community may disagree strongly with the law violator's stand or action."

The Christian Reformed Church adopted a similar stance in 1977. The CRC said a resister "must expose himself to the due process and even the penalty of the state whose laws he has knowingly, publicly and conscientiously broken." (Acts of Synod, 1977). However, fellow Christians should "urge the individual not to violate his own conscience but to act in integrity ..." In addition, church members should "provide counselling and other necessary support to these whose conscientious stand brings them any sort of hardship."

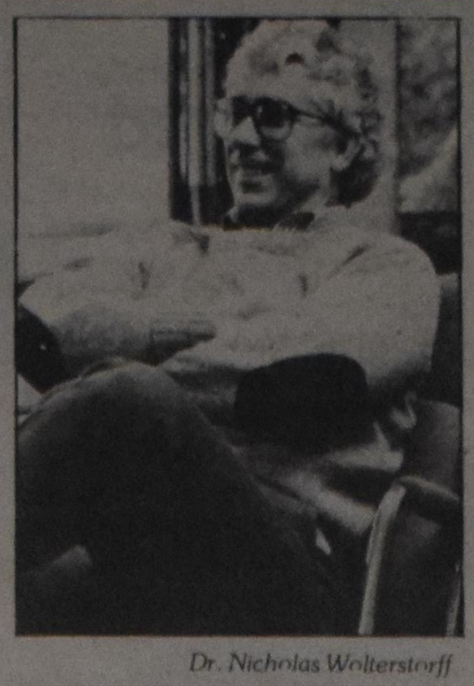
Education

Beyond 1984 in philosophy of Christian education III

Nicholas Wolterstorff

At the recent Ontario Christian School Teachers Association convention held in Hamilton, Ontario, Dr. Nicholas Wolterstorff of Calvin College presented the foundational address entitled "Where are we now in philosophy of Christian education?"

This is the third of four installments reprinting that part of Wolterstorff's speech which points "Beyond 1984."



Dr. Nicholas Wolterstorff

In the first two installments of Wolterstorff's speech he suggests "that in the classical neo-Calvinist way of understanding the life of the Kingdom for which we educate there has been too little recognition of the importance of the struggle for justice, and too little recognition of the importance of delight and worship." He continues ...

But what do we do once we are persuaded that we must expand our view of life in the City of God to include the struggle against injustice and to include celebrative delight in all that is good? Do we just add these new emphases to the old ones, thereby producing an unblended stew? Do we start with a bit of cultural development, add some struggle for justice and liberation, and spice it with a bit of delight in God and world and art?

No, we can do better than that. We can bring things together. I have come to think that the most promising concept for capturing God's and our mission in the world is the biblical concept of shalom. Shalom is the content of that Kingdom which Jesus said was breaking in and whose ultimate presence his death and resurrection have secured. We now are to delight in the shalom we experience and to share in God's cause of advancing its presence. There is no shalom without justice.

But beyond that, shalom is delight in all one's relationships: with God, neighbour, nature, and self. Shalom unites the fulfilment of culture with the liberation of justice. Life in the City of God is a life committed to struggling for shalom and to appreciating the flickers of shalom that already brighten our existence. Christian education is education for shalom.

And how do we teach for shalom? How do we teach for life in the Kingdom? Jellema was clear on the matter: in and through and beyond giving the student the skills and knowledge necessary for such life (making sure that those are themselves shaped so as to be an expression of the Christian mind), one seeks to induct the student into the Christian *mind*, into the Christian way of thinking. Jellema's assumption was that once the student had been imbued with the Christian mind, then he could reasonably be expected to *act on* that mind — to express it, to articulate it — in his or her social and cultural existence. Behind this was, of course, his assumption that Christian existence fundamentally has the structure of expression. As he saw it, the Christian way of *thinking about* the world will just naturally express itself in the Christian way of *being* in the world.

I think Jellema's philosophy on this point has been generally shared among us. Our practice has been to cultivate a Christian mind in students on the assumption that students who think with that mind will act on that mind. In recent years van Brummelen, Steensma, and Oppewal have argued for a more holistic arrangement of the knowledge we attempt to communicate, basing their argument on word studies of the biblical words regularly translated with our English word "knowledge." But this constitutes no revision in our basic assumption that the school's contribution to the shaping of a Christian way of being-in-the-world is the formation of a Christian way of thinking.

I suppose it was especially Cornelius Jaarsma, from among all those who contributed to the philosophy of these schools, who felt uncomfortable with the assumption that to teach for a Christian way of being-in-the-world one teaches a Christian way of thinking. Jaarsma found this too intellectualistic, and not to respect the integrated totality of a person's psyche. Beginning from this insight he tried to compose a comprehensive philosophy of education. However, he seemed to many people to fall along the way into a constricted view of life in the *civitas dei*; some perceived him as "pietist" and "individualist." As I read the history, this prevented him from ever having much influence.

But I have come to think that we must raise the issue anew. Suppose we see clearly that we teach for a certain way of being-in-the-world and not just for a certain way of thinking about the world. Is it correct to assume that the best strategy for achieving that comprehensive goal is to teach the student to

Justice begins at home and school

Response to Wolterstorff

Ben Vandezande

The day after Dr. Wolterstorff presented his address, a panel of three persons responded. Ben Vandezande was one of the respondents and he focused on the implications of Dr. Wolterstorff's address. This article captures the gist of his response.

In his address, Dr. Wolterstorff has done us two favours:

1. He has reopened a discussion on philosophy of education. We have not had a careful discussion on our philosophy. The large majority of the teachers in our schools were not even teaching ten years ago. And the majority of the parents who send their children to our schools were not there a decade ago. There is a whole generation involved in Christian education that was not part of the debate on educational philosophy in the early seventies. Such a discussion is essential if we are going to chart a clear course in education.
2. He has asked us to stretch our view of the philosophy of education to include not only a training of a Christian mind but also to *teach* for justice and the appreciation of beauty. I will focus on the teaching for justice in my response. I will propose that we rethink our role in the community where our schools are located.

The world in the classroom

We must realize that we can no longer count ourselves as guests (immigrants) in our towns, villages and cities. We are apparently here to stay. In fact, we are increasingly weaving our lives in with that of our neighbours. We are part of a public order and not separate from that. Our schools reflect that. And that is good.

Dr. Wolterstorff calls us to make justice an important part of the curriculum. His point is quite simple: how can we make the reality of our community and our world a part of the classroom? It's not as if our schools don't talk about justice but too often it is in the abstract. Perhaps a story will help.

On graduation night a student whom I had taught for six years came up to me and said, "You know, we've heard a lot about justice and stewardship and a Christian witness in the world, but where do we begin? Now that I am leaving school I don't know where to begin!"

She was right. We talked a lot about the world but we rarely introduced the world as real people. We often failed to suggest concrete places to begin. So we trained them to *think* about society but we gave them very few handles.

It starts at home

And while I agree with Dr. Wolterstorff that our schools "ought to teach justice," we ought to begin at home. That's true for two reasons:

a) a child or a youngster has a limited circle of responsibility and that does not include all the world's problems at age 10;

b) local life will provide all of the hands-on examples of injustice, lack of stewardship or whatever we want to discuss. And then the examples are touchable, seeable and we can do something about them.

For example, our children may be aware of the awful hunger presently faced by millions in Ethiopia but do they know of hunger in their own community? Granted it is not as serious but it may be easier to relate to and respond to.

All of this assumes we really feel that the life of our community belongs in the classroom. This is an issue not only for the school but also the home. If we are going to move to a greater awareness of our community the home will play a leading role in it. Teachers trying to expose children to real issues in their community will not get far if the parents try to isolate their children from exposure outside of church, school and family.

At the root of all this is our understanding of our mission in each of these. Two points emerge. 1) Do we see it as our task to reach out as neighbours to our community? That involves both loving service and evangelism. 2) If we do, does such an involvement only happen at arms length? Or is there a clear deep personal involvement with our neighbours?

How well do we know our next door neighbour? Are we close enough to get personally involved? Do we know what needs there are? Do we know about the unfelt needs that disguise our neighbours? Is our family involved with the needy in our community on a first-hand basis? Are our children

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think in a certain way? How do we bring up children in the way they should go — not just in the way they should think, but in the way they should go?

If we do genuinely wish a person to act in a certain way, customarily we will regard some knowledge as relevant; and if the person does not already have that knowledge we will do what we can to insure that he or she acquires it. Customarily also various skills and abilities are relevant; and if the person does not already have those we will also do what we can to insure that he or she acquires them.

But knowledge and ability don't yet yield action. To cultivate action one must cultivate the tendency or disposition or inclination — call it what you will — on the part of the person to act in the manner desired in the relevant circumstances. So I have myself been led to ask how we can effectively and responsibly inculcate in students the tendency to act in certain ways. Specifically, is teaching them to *think* in a certain way an effective means of getting them to act on what they think?

It seems to me that sometimes it helps. Sometimes it really is the case that when people perceive the practical implications for their situation of the general principles that they hold, they proceed to act thereon. But on the basis of the evidence, as I read it, we must at once add that usually this is not how it goes. And let me here observe that when I say this, I am again raising questions about my own former self.

When I helped revise the Calvin curriculum in the mid-60's, I assumed that the best strategy for initiating students into the life of the City of God was to ask them to study the academic disciplines — of course, the disciplines in Christian perspective. I and my colleagues argued that this would give students the knowledge relevant and necessary to living in the world in a Christian way. We never asked, though, whether there was good reason to think that this would also *tend* to make them live this way. That slip, I fear, is common among us: We raise the question of relevance but ignore the question of tendency.

The truth is that there isn't any good reason to think that, for the most part, putting the abstract academic disciplines in front of students will make them tend to adopt the Christian way of being in the world. All of us are well aware of some of the reasons for that being so. Let me here mention just one: People all too often don't bother to explore the practical applications of the general principles they hold; they keep their thought and action in separate compartments.

And don't think that this defect is mainly to be found among non-teachers. Repeatedly I have heard speeches given at Christian school conventions which, so far as I could see, gave no guidance whatsoever to teachers for their activities in the classroom; or if they did give guidance, the guidance they gave went in quite different directions from those which I knew the speaker himself accepted. The talk was radical; the practice, conservative. Often these speeches are filled with truths, but truths so abstractly expressed that no guidance is forthcoming.

Accordingly over the years I have reflected on why it is that people nonetheless like such speeches, as often they do. I suspect that sometimes the very reason such speeches are given, and the very reason they are admired, is that people don't *want* their actions guided into change. They want their emotions stirred, their loyalties enhanced, their minds filled with glittering thoughts; but actions changed? No.

How *do* we shape action? I myself have come to the conclusion that the wisdom of the ages tell us, and contemporary psychology confirms it, that there are three fundamental processes for the formation of action.

... to be continued

In the next, and last installment of Wolterstorff's speech he gives details about what he considers to be the three fundamental processes for the formation of action.

Dutch Christian party struggles with question of homosexuals and private schools

John Valk

THE HAGUE, The Netherlands — Should private schools be compelled by law to hire teachers if they are known to be homosexuals? According to recent legislation proposed by the Dutch political coalition, the Christen-Democratische Appèl (CDA), the answer is no. Nor, does a government possess the legal authority to force private institutions, especially schools, to hire persons whose homosexual lifestyle may be deemed unacceptable, if the institution's decision is based on religious principles.

The resolution in its entirety addresses the larger question concerning the place of homosexuals in society today, the basic fundamental rights accorded to them by law, and their right to fair and equal treatment in all facets of life. It states that no distinction ought to be made between homosexual nature and homosexual lifestyle, neither by government nor societal organizations. In particular, homosexual lifestyle must not be a condition for discharge, nor an obstacle for employment.

The resolution in its entirety was supported by a large majority within the party. However, the section stipulating that a government's authority is limited when it comes to the hiring policies of private school boards, received the support of only a bare majority. While Catholics from the south and east of The Netherlands generally supported it, numerous Protestants from the north and from the *Randstad* (the large

Continued on page 14 ...

able to personally deal with people who have such needs?

If the answer is "yes" it will make the work of the school much easier. If it is "not yet" it will provide an opportunity for growth for both the school, your family and the children. But, remember, we can't ask our children to do something we as adults (parents or teachers) refuse to do. (This provides an excellent focus for a P.T.A.) Remember, children learn as much by what *we do* as by what we say.

If we want to lead our children, we will have to rearrange our lifestyle so that time and energy include community action.

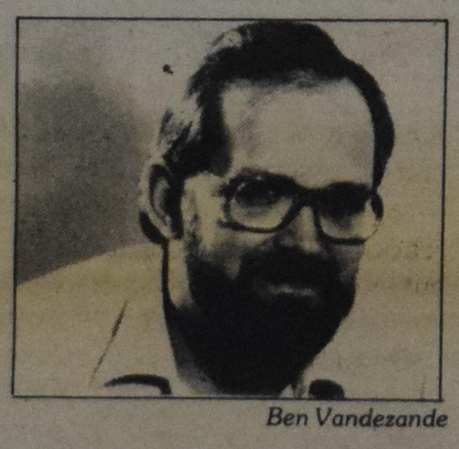
A handbook on community involvement

I would propose that each school prepare a handbook including several chapters.

1) Becoming aware: This would include several activities and exercises that would help the home and school become aware of people, problems and institutions in their community. Sections could explain how to "uncover" our neighbours, ourselves and the hidden people.

2) Being there: this would help people to analyze the reality that they are seeing. If we become aware of some people who are facing food or housing shortages, how can we *understand* them and offer them hospitality and justice. But further, how can we understand some of the reasons for their difficulties.

3) Beginning to respond:



Ben Vandezande

There should be a chapter identifying a range of people, groups and institutions who are active in responding to needs as they emerge (however imperfectly). It is important to identify people who are working firsthand so children can be exposed to alternatives to healing.

4) Continuing to respond: This section could outline personal service activities that students could carry out at school or with families. Also, this could include suggestions on how political justice could be done also at the local level. Be sure to include specific examples of how changes have happened and people who were involved as role models.

Such a manual could be worked out for each grade level to suit the maturity of the child. Also, examples should be woven in to illustrate the rest of the curriculum.

Whether a manual such as this will ever be developed depends on three things: 1) initiative by the local school; 2) an acceptance of the local community as part of our curriculum programs; 3) a broadening of our educational philosophy to include teaching justice and service.

If our discussions are positive, it will provide us with another excellent example "to think globally and act locally!"

FROM COAST TO COAST

ALBERTA
Brooks-CKBR. . . . . 9:00 a.m. 1340
Edmonton-CHQT. . . . 7:30a.m. 1110
Edson-CJYR. 10:00a.m. 970
Ft. McMurray-CJOK. 9:00a.m. 1230
Taber-CKTA. 8:00a.m. 1570

BRITISH COLUMBIA
Abbotsford-CFVR. . 11:30a.m. 1240
Burns Lake-CFLD. . . 9:15 a.m. 1400
Kitimat-CKTK. . . . . 8:30 a.m. 1230
Osoyoos-CKOO. . . . . 8:30 a.m. 1490
Penticton-CKOK. . . . . 8:30 a.m. 800
Port Alberni-CJAV
(Tues). . . . . 9:30 a.m. 1240
Prince George-CJBC. 8:30a.m. 94.3
Smithers-CFBV. . . . . 9:15 a.m. 1230
Summerland-CKSP. 8:30 a.m. 1450
Terrace-CFTK. 8:30a.m. 590
Vancouver-CJVB. . 9:30p.m. 1470
Vernon-CJIB. 9:30p.m. 940

MANITOBA
Altona-CFAM. . . . . 9:30 a.m. 950
Boissevain-CJRB. . . 9:30 a.m. 1220
Steinbach-CHSM. . . 9:30 a.m. 1250
Winnipeg-CKJS. . . . . 9:15 a.m. 810

ONTARIO
Ajax-CHOO. . . . . 9:30 a.m. 1390
Atikokan-CFAK. . . . 10:30 a.m. 1240
Chatham-CFCO. . . 11:30p.m. 630
Brantford-CKPC. . . 10:00 p.m. 1380
Ft. Frances-CFOB. . . 10:30 a.m. 800
Guelph-CJOY. . . . . 9:30 p.m. 1460
Hamilton-CHAM. . . . 7:30 a.m. 1280
Kapuskasing-CKAP. . 9:00 a.m. 580
Kingston-CFMK. . . . 10:00 a.m. 96.3
Newmarket-CKAN. . 9:30 a.m. 1480
Ottawa-CFGO. . . . . 8:30 a.m. 1440
Owen Sound-CFOS. 10:30 a.m. 560
Pembroke-CHOV
(Sat). . . . . 6:00 p.m. 1350
St. Catharines-CKTB 9:00a.m. 97.7
Sarnia-CHOK. 6:45a.m. 1070
Stratford-CJCS. . . . . 8:45 a.m. 1240
Wingham-CKNX. . . . 10:30 a.m. 920
Woodstock-CKDK. . 8:30 a.m. 1340
Slt. St. Marie-CFYN 10:00a.m. 1050

NOVA SCOTIA
Digby-CKDY. . . . . 5:00 p.m. 1420
Kentville-CKEN. . . . . 5:00 p.m. 1490
Middleton-CKAD. . . . 5:00 p.m. 1350
New Glasgow-CKEC 7:30 a.m. 1320
Sydney-CJCB. . . . . 8:00 a.m. 1270
Windsor-CFAB. . . . . 5:00 p.m. 1450

NEW BRUNSWICK
Fredericton-CFNB. . 10:30 a.m. 550
Newcastle-CFAN. . . . 9:00 a.m. 790
Saint John-CHSJ. . . . 9:00 a.m. 1150

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BACK TO GOD HOUR PROGRAM IN CANADA
PERSPECTIVES REFORMEES

ONTARIO
CFML-Cornwall. . . . . 9:30 a.m. 1170
CFCL-Timmins. . . . . 9:30 a.m. 620

QUEBEC
CHRS-Montreal. . . . . 8:00 a.m. 1090
CKLM-Montreal. . . . . 9:15 a.m. 1570
CKCV-Quebec City. . 7:15 a.m. 1280
CHLN-Three Rivers. . . 7:45 a.m. 550

THE BACK TO GOD HOUR

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Story

Be ye like children

Berta Hosmar

Slowly Andrew MacDonald opened his eyes. He turned on the lamp beside his bed and a quick glance told him that it was only six o'clock in the morning.

He might as well get up and get dressed. Experience had taught him that he would not fall asleep anymore. When you were 78 your body could do with five or six hours of sleep every night, but a few daytime naps came in handy.

Slowly he swung his legs over the side of the bed. That cursed stiffness and that pain every day! That wretched doctor kept advising him to sell his house and move into a nursing home, before he would be all crippled by arthritis. And not only the doctor, also his two sons and his daughter-in-law kept pestering him to move.

That daughter-in-law, dried-out prune as she was, might end up in a nursing home sooner than he with her chronic complaints about her aches and pains! No wonder, if you never had any children, you were inclined to worry about yourself. Strange that Helen and John had not adopted a child. His son seemed to have been very much against it. Probably just as well, you never knew what you were getting into when you started to take strange blood into your home.

It was still a miracle that Helen took the bus every month and came for a few hours to clean up her father-in-law's house. She probably counted that as one of her few good works. Pampering his son and fussing over him like a doting grandmother was perhaps one of her other noble deeds.

And then his other son! Luckily he lived a hundred miles away and did not come to see his father too often. It would only cause more friction. He strongly suspected that George was on his way to becoming an alcoholic. Why had that man never married?

All in all Andrew could not boast about an extremely loving relationship with his family. And at 78 he did not have a single grandchild to make his life more pleasant. His sons could never blame him for not having looked after them. He had made sure they would inherit a substantial amount of his money and the church would get the rest.

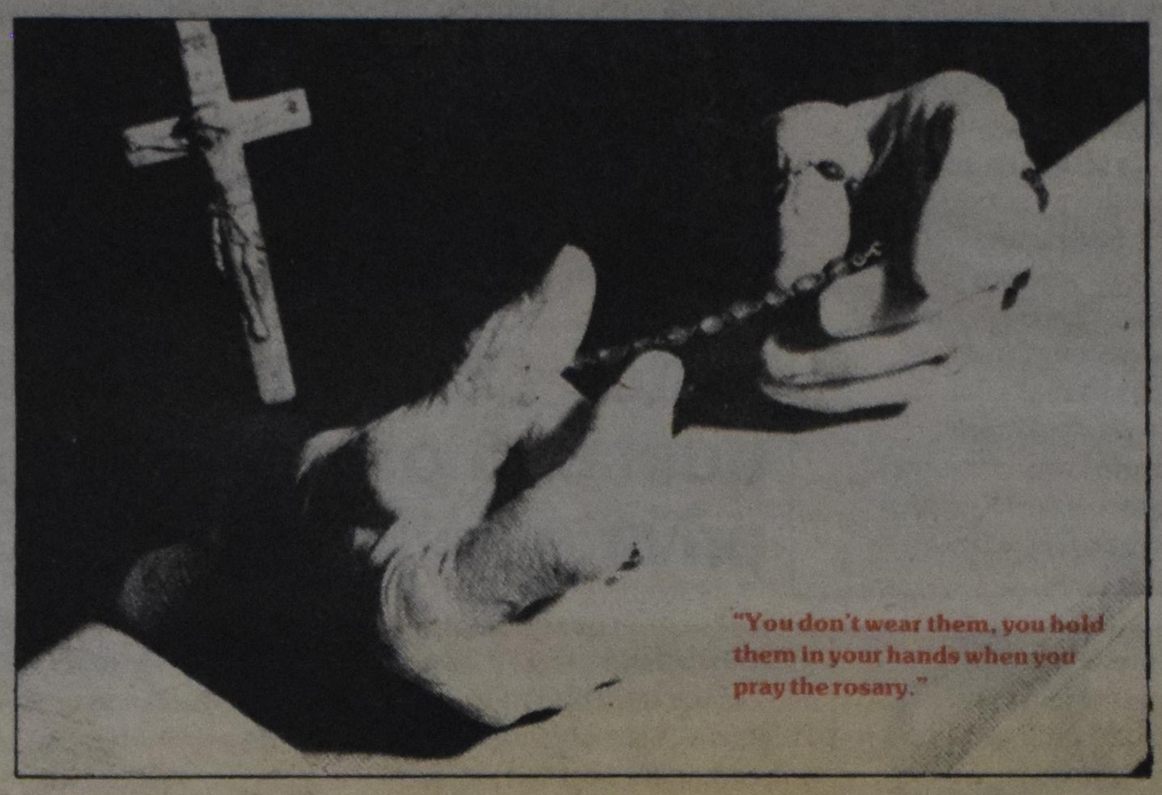
But nobody could expect him to sell this house and move into one of those homes for the senile. He'd rather poison himself first. He could just see himself, sitting in a wheelchair like a blubbering idiot, waiting to be fed and changed like a baby. Thank God his dear wife had been spared that agony. Andrew's angry thoughts vanished as he recalled how peacefully she had died, three hours after that massive stroke.

After the priest had administered the last rites she had opened her eyes once more, smiled at him, and then she was gone.

Andrew's eyes grew moist. Almost a year ago already! When his wife was still alive his family had visited more often. Now he was lucky if his children came once a month. Well, he'd better go to the sunroom and say the rosary for himself and for his wife. That was all he could do for her now.

The day would slowly fall into place. First watch the people go to work. Then watch the children, all dressed-up in snowsuits go to school. Next breakfast. Cereal, milk and orange juice. Always the same good healthy food. No fuss. It kept him healthy, although lately he sometimes worried where those gnawing pains came from. He also did not have much of an appetite anymore and he seemed to be tired all the time. Probably because he lived alone. He had too much time to think about himself.

Next he would tidy up his bed and clean up the house and do some laundry if necessary. Then he would watch T.V. while waiting for the mailman. Usually some bills would arrive, and he enjoyed straightening out his finances and watching his bank accounts grow. He should be worth close to half a million dollars now. Not bad for a man who had started out as a labourer.



"You don't wear them, you hold them in your hands when you pray the rosary."

After his nap he would start to prepare his supper. He cooked the same meal every day, good old-fashioned stew with lots of vegetables and gravy. Sometimes he made enough for two days, and on Thanksgiving and Christmas he cooked a turkey.

Twice a week he took a taxi to go downtown and once a week he played Bingo. On Sunday he went to Mass. Not such a bad life really, although he got a little lonely for company at times. It was a stroke of good luck that the family Winters had moved into the house next door recently. Jack Winters dropped in occasionally, and Andrew always enjoyed those visits, although the man was a Protestant. Probably one of those confused charismatic ones as well, just as they had in his own church lately. People who wanted to change everything. He had lived close to Protestants before, but they had never bothered him about religion. This Jack had tried to steer the conversation to spiritual matters on a number of occasions, but Andrew had pretended not to notice.

He paid the church a fixed amount every week, went to Mass, said his prayers and even went to Confession. What more could you do? Nobody could tell him he was not a religious person.

"All we need is to trust that Jesus died for our sins and paid for them all," his neighbour had said once. A real Protestant. No sense disagreeing with him, he might not come back if they got into an argument. And that would be a shame, for would he ever miss Jack's little rascals! Betty and Kevin, five and six years old.

Hopefully they would come and visit him again this afternoon. He still had some candycanes for them, left over from Christmas. Perhaps he'd better clean up his Christmas cards today, it was well past New Year's. Strange how acquaintances kept sending him cards. You did not see them all year, but at Christmas they had to remember a lonely old man. He had not returned their greetings. If they did not know him during the rest of the year, he did not know them at Christmas.

Well, he'd better get busy, although lately he sometimes wondered why he bothered getting up in the morning at all. Nobody was waiting for him. And what would this new year 1985 bring him? Would the grim reaper also come for him this year? If so, his affairs were in order. But why was he so depressed lately, and why did he have these attacks of sudden, paralyzing fear?

He had lived a decent life, harmed nobody, been reasonably honest, and the good Lord knew that. Would He not tell St. Peter to let him enter heaven eventually?

"Mommy, Mr. MacDonald asked if we could come and visit him at four, he has something for us!" cried Kevin, as he came running into the house. "Yes, you may," his mother answered, and after her son had disappeared as fast as he had come she turned to her husband.

"Somewhere in his heart that old man must have a soft spot, Jack," she remarked. "The children are crazy about him. I find it hard to warm up to him. He is so critical and prejudiced! He has no use for coloured people, immigrants or refugees, and I believe he hates Dr. Morgentaler only for the fact that the man is a Jew, and not because he performs so many abortions. A real Archie Bunker type. And stingy! He refused to donate a penny for the starving Ethiopians when I collected in the neighbourhood. He said he wanted to know for sure where his money went. I keep wondering why you don't get into an argument with him."

"Slow down," chuckled her husband good-naturedly. "Who knows what you're going to be like when you're 78! Not many elderly people can look after themselves as well as our neighbour. It scares me though, Ann, this man's days are numbered. You can see yourself how frail he's becoming, and he seems to live so far from God. He goes through all the rituals of serving Him, just like so many people do, also in our Protestant churches, but I've noticed how afraid he is to die. I doubt if he has ever talked to his priest about his fears. I believe the Lord is working in his heart, but I don't know how to approach him anymore, he keeps changing the subject when I try to talk to him about his faith. He mentioned how many Hail Mary's he recites, and I believe he misses his wife so much that he turns to a mother figure, like a little boy. I may talk to his priest one of these days. I've heard he's a real Christian, perhaps he can help. We must pray for our neighbour."

"I like it here," announced Betty, as she slurped her tea with the four spoonfuls of sugar, something her mother would never give to her. Mr. MacDonald was nice. Almost as nice as daddy. Or Jesus. "Are you as old as God?" she asked Andrew. "Not quite," Andrew chuckled. These children were a delight.

"Tell me about school," he asked Kevin. "It was O.K.," Kevin obliged. "I hate Tommy, he pinched me so I have to beat him up tomorrow. I also hate reading and math." "Anything you like?" Andrew inquired.

"I guess so. I like the stories our teacher tells us about Adam and Eve. Like when they ate that nice, juicy tomato in Paradise. But did they ever run, or else God would have cut off their heads with a sword. But later they could go to heaven. That's because Jesus died for their sins."

"When will you die, Mr. MacDonald?" Betty asked while chewing on her candy cane. "Probably soon," she answered her own question. "You're very old, even older than my daddy. What are those beads for , may I wear them?" "You don't wear them, you hold them in your hands when you pray the rosary," Andrew answered curtly. These kids were just like their dad. They went to that religious Protestant school two blocks away. No wonder they came home with that kind of talk.

After he had sent the two children home, he slowly went about his chores. Better turn the lights off in the hall and in the front room. Those hydro bills kept increasing all the time. He also turned the heat down in those rooms, no sense wasting money. "When will you die?" that child had asked. Did even that little girl have to remind him that he would not live forever? Live forever? He firmly believed in an immortal soul. Why else was he praying for his dear wife every day? "You can have peace if you believe in a Saviour who did not stay on that cross but is alive and oh so willing to save you," Jack had said. "You don't even need the saints, or Mary or the pope. Just Jesus." Protestant ramblings. He had never read the Bible himself. That was not really encouraged when he was young. That had also changed in his church, he knew. Did Jack know of his fears? Why was he trying to convert him?

"Somebody's knocking at your door, oh, sinner, why don't you answer?" Where did those lines come from all of a sudden? Oh yes, he remembered, one of

Continued on page 11 ...

Feature

Native artist Beardy designed murals for Christian centre

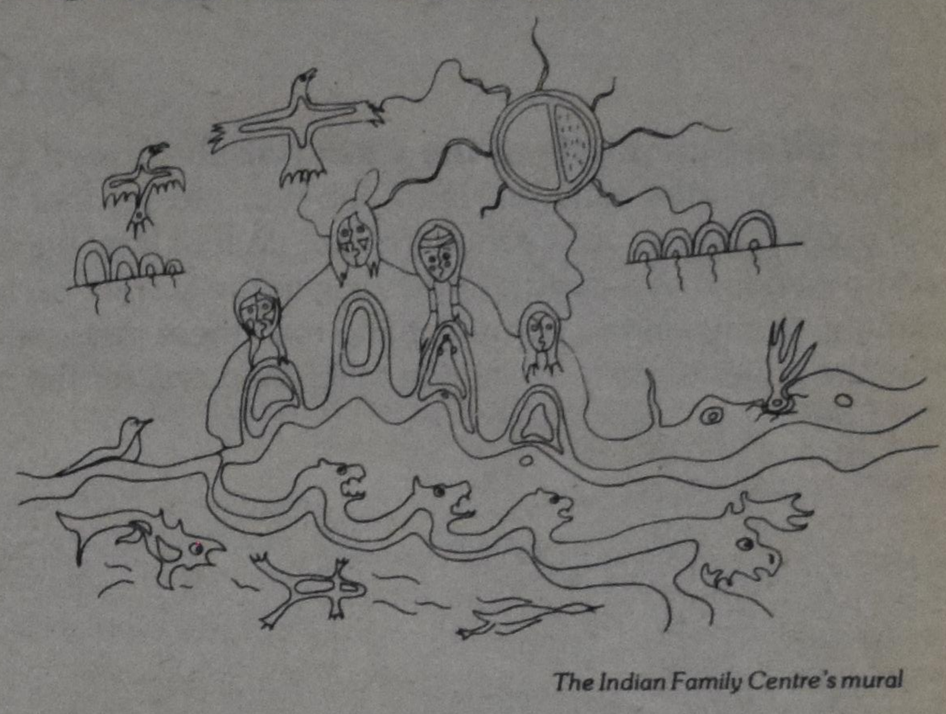
Allan Groen

On Saturday, December 8, 1984, noted Manitoba Cree artist Jackson Beardy died at the age of 40. Beardy was born in the northern Manitoba community of Island Lake, and that is where he was buried on December 14, 1984. Beardy is survived by his wife Paula; a son, Jason; as well as two children from a previous marriage.

The death of Beardy is notable for the Christian Reformed Community because he was a member of the first Native family to become involved in the ministry of the Indian Family Centre. The Beardy family asked Pastor De Bruyn to begin worship services for the Native community. This request was a sign of acceptance, and provided a sense of the legitimacy of the ministry in the eyes of the Island Lake community. On his death bed, Jackson's father told De Bruyn that he considered him his son, and therefore De Bruyn and Jackson Beardy were brothers. Jackson's sister, Barbara Beardy Daniels, has been on the staff of the Indian Family Centre for many years.

If you visit the Indian Family Centre, you will find one of the walls of the assembly and worship room decorated by a mural done by Mr. Beardy. According to Rev. De Bruyn, this mural captures the basic concept of the Indian Family Centre ministry. It shows that this ministry is a place where both Native spirituality and Christian faith can be expressed.

Jackson Beardy first became noted through his mural at Expo '68 in Montreal. Since then, he became widely known both nationally and internationally. His last major piece will be another mural for the Indian Family Centre. The artist had completed the sketches for this second, on a wall facing Powers Street. Plans are to go ahead with the mural on the basis of the sketches Beardy left behind.



The Indian Family Centre's mural

Jackson Beardy, along with Norval Morrisseau and Carl Ray, founded a school of art known as the Woodlands School. This name derives from the fact that this school is comprised of Cree and Ojibway artists of the woodlands stretching from Ottawa to Northern Manitoba. The desires of this school of art is to find a means for expressing the traditions and legends of the Native peoples by means of an appropriate art form. They developed the basic style so easily recognized by many people because of the flowing shapes and stark basic colours.

The esteem in which Beardy was held became clear through a memorial service held on Tuesday, December 11. Mr. Beardy was awarded the honour and recognition of a memorial service held in the great State Room of the Manitoba Legislative Building. A standing-room only crowd included dignitaries from both levels of government, elders and leaders of the Native Community and many local artists. Several speakers stressed Beardy's desire to discover and preserve the tradition of his people, as well as his encouragement to the Native people to face the future together as unitedly as possible. Beardy went out of his way to encourage young native artists, and a Jackson Beardy Memorial Fund will be established to encourage young artists in the Native community.

Beardy was a life-affirming man in spite of much suffering. He had never been very strong, and was in bad health for quite some time already. Only this year he had returned to his beloved Manitoba from the bureaucracy in Ottawa, where he had spent three years as an art consultant to the Department of Indian Affairs. He wanted to be in Manitoba, in Winnipeg, because that's where he was with family and friends.

Jackson Beardy, dead at 40, a major loss to the artistic and Native communities of Canada.

Allan Groen is pastor of the Kildonan Christian Reformed Church in Winnipeg, Man.

Vegetables watch over Israeli's air quality

Zvi Oren

Israeli scientists have determined that at least 20 different species of plants can be used to measure air pollution in the vicinity of factories. The novel method of monitoring air quality is both inexpensive and highly reliable, say researchers at the Technion, Israel's Institute of Science in Haifa, and the Hebrew University in Jerusalem. Their findings were based on two years of research carried out at the oil refineries in Haifa, which financed the project.

The leader of the research project is Professor Zev Naveh, of the Technion's Department of Agricultural Engineering, who set out several years ago to find a cheaper way to measure air pollution. Assisted by E.H. Steinburg, he found that inexpensive common plants could be used successfully by simply planting them at designated distances from factories and watching the plants for external damage.

Explaining how the project got started, Naveh said, "While people complained about pollution from the Haifa refineries, there were never any measurements taken. We wanted to acquire information on what pollutants existed, in what concentrations, and if they were at dangerous levels.

"One possibility was to buy the expensive monitoring machinery generally used to check pollution levels. But this was not practical. Instead, we placed plants that respond to specific pollutants in the area around the refineries."

Naveh and his team determined that the following plants were effective in detecting several undesirable chemicals in the air: Alfalfa is sensitive to sulfur dioxide; Pinto beans, eggplant, and tobacco can monitor ozone and nitrates; Aleppo Pine trees can be used to register ozone alone; Tomatoes, lettuce, cucumber and pineapple are sensitive to nitrates alone; Melons are good monitors of high ethylene levels:

Since the research has established for the first time the exact amounts of pollutants that cause damage to crops, the study has important implications for farmers, Prof. Naveh pointed out.

The professor said that "farmers could easily learn our methods and employ them to check their fields. They could use the statistics the team compiled and even a person with a minimal amount of training could observe the external damage to plants in the presence of unacceptable levels of pollution."

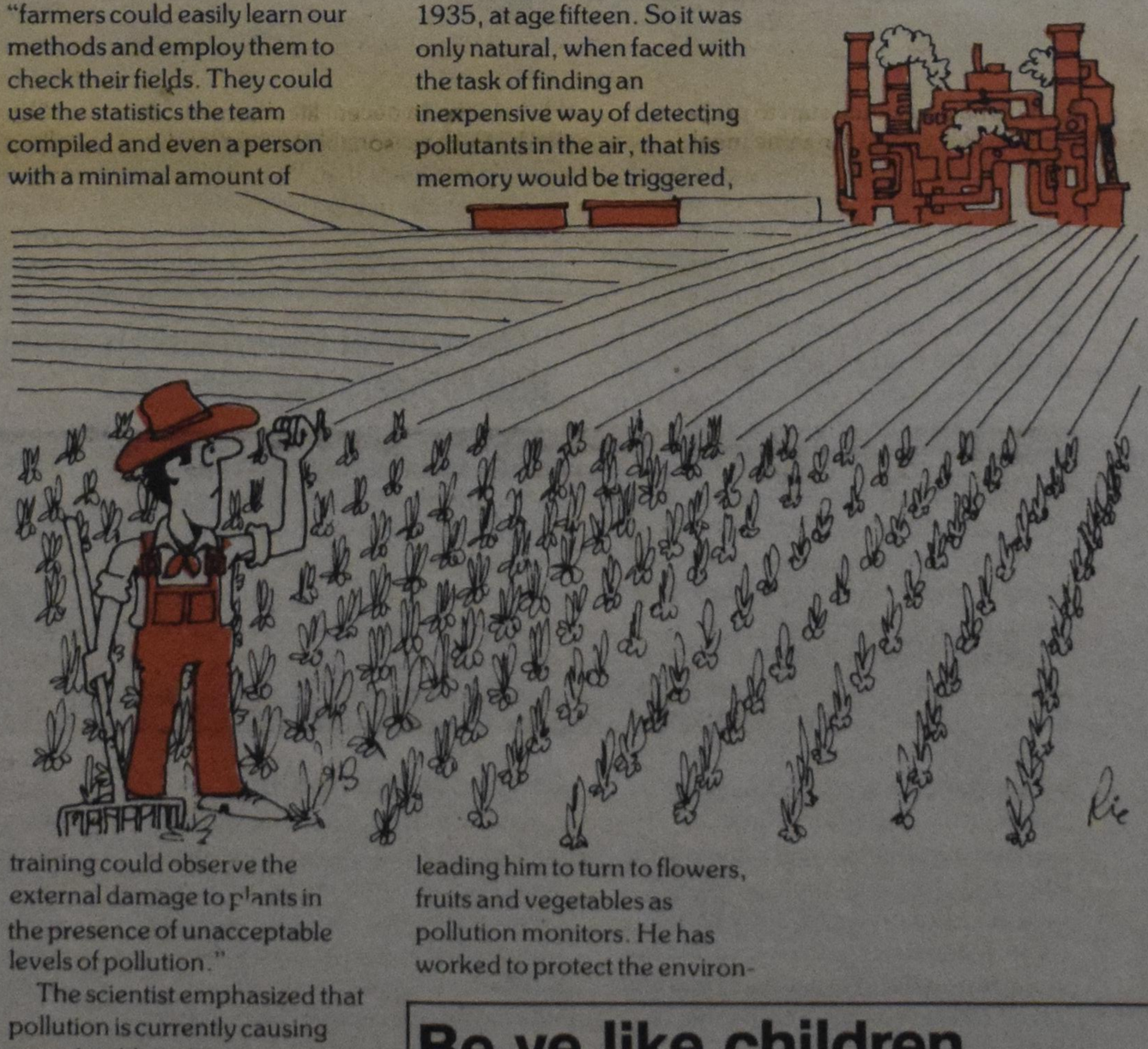
The scientist emphasized that pollution is currently causing considerable reduction in crop yields in many parts of the world.

"While in places like California cities," Prof. Naveh explained, "there is regular pollution monitoring (by machinery), in more rural areas, there are also problems and they are not being monitored. It is very important that farmers become aware of the problems."

In related studies, Prof. Naveh found out that crop yields can be reduced by as much as 20 percent by pollution. This was true in growing flowers and pinto beans. Dry yields of alfalfa were reduced even more — by 29 percent. "And this is at not-very-high levels of pollution — that of a normal industrial area," said the scientist.

Zev Naveh spent his youth among the famous tulips of Holland. The image of them stuck in his mind long after he had immigrated to Israel in 1935, at age fifteen. So it was only natural, when faced with the task of finding an inexpensive way of detecting pollutants in the air, that his memory would be triggered, leading him to turn to flowers, fruits and vegetables as pollution monitors. He has worked to protect the environment in places as varied as California and Tanzania.

Says the Israeli professor: "You can't develop a country without ecological concern. Decision-makers plan short-range, but the problem of pollution is long range. Preventing ecological problems is less expensive than ignoring them."



Be ye like children

... continued from page 10.

these negro spirituals he had heard on the radio once. He had turned the knob immediately. Who wanted to listen to a negro choir? They should have never let those blacks into the community. You couldn't trust them.

"Did you have a good time next door?" asked Jack at the supper table. "We always do," Betty answered promptly. "Kevin told Mr. MacDonald about school and I taught him to sing "Jesus loves me." Only, he did not want to sing at all, but he was crying just a teensy little bit." Jack looked at Ann.

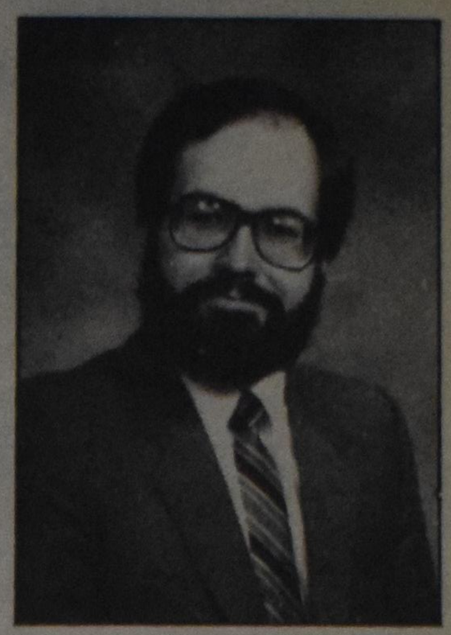
"I know what you're thinking," he said. "No instant conversions, that man is too old to change. But the door is open, even at the eleventh hour, and sometimes a little child shall lead them."

Berta Hosmar has written other stories previously published. She lives in Whitby, Ont.

Issue

What's happening to us:

An open letter to the church I love



Rev. Ken Baker

Dear fellow-members of the Christian Reformed Church:

I am concerned about us. If it is too much to say that we are in the midst of a crisis as a denomination, then at least we may acknowledge that a crisis is impending in the current ecclesiastical climate. Some among us are fighting mad these days, and I fear that the anger is often something other than zeal for the house of the Lord.

Fingers are being pointed. Accusations are being leveled. The integrity of fellow-members is being questioned. Ultimatums are issued. Opposing viewpoints are being caricatured.

Church members, even among the leadership, are avoiding one another. Spokesmen for the cause(s) are making the rounds, stirring (angering? alienating? polarizing?) the masses. Position papers and policy statements abound in quantities sufficient to wallpaper the kitchens of most of our homes. Strategies are being plotted and hatched in consistory rooms and offices throughout the denomination. Overtures and protests were on the agendas of classes before the Acts of Synod rolled off the presses. Additions and further refinements are no doubt prepared for the winter sessions of our classes. It is nothing new, but still disheartening, to hear threats and counterthreats about "leaving the church," "splitting," "going elsewhere."

"Apparently the "women in office" issue is for many the watershed issue."

What has given rise to this growing tension and impending crisis? A variety of factors is involved and a variety of issues is at stake. But the immediate denominational concern is doubtless the "women in office" issue. This is what we are talking, hearing, and reading about.

Actually it is probably more accurate to suggest that the underlying issue for many of us is "the authority of scripture" and the integrity of our commitment to the Bible as the trustworthy Word of God. To be sure our past is filled with many Synodical decisions which have elicited charges of unfaithfulness to the Word and confessions.

Where do you stand?

But apparently the "women in office" issue is for many the watershed issue. Here we have decided to "draw the lines" and "dig the trenches." THIS issue, or rather our resolution of it, will determine for many of us whether we are still a faithful church. Are we throwing in the towel in the battle against the secular spirit of feminism? Are we compromising the truth? Are we making grey what is clearly black and white? Or are we trading in the dynamic, renewing, transforming impact of the living Word for a rigid, petrifying conservatism? Such are the questions I hear being raised among us.

Some are so consumed by the issue that the question of living membership in the Church for them is no longer: do you expect your salvation in Jesus Christ? Are you washed by His blood? Are you sanctified and sealed by the Spirit? (Belgic Confession, Art. 27). Rather is appears that the burden of proof has become: Are you FOR or AGAINST? Whether I continue to embrace you and walk with you depends on your answer! Whether I care for you and am gracious to you depends on your answer! Whether I preach in your pulpit or teach in your classroom depends on your answer! WHERE DO YOU STAND???!

My brothers and sisters, I sense that behind the "positions" and "rhetoric" there is genuine fear in our fellowship: fear of succumbing to the spirits of our age; fear of "going the way of the churches in Holland;" fear of selling our Reformed heritage for a mess of so-called "new hermeneutic" pottage. Or on the flip-side there is fear of our church resisting the liberating and renewing Spirit of the New Covenant. There is fear of what You and I are going to have to do if Synod '85 allows "THE decision" to stand, or adopts a different decision.

Well, I too am afraid — afraid and hurt. I am afraid of losing you. I am afraid of any splitting or separating. I am afraid of what we are doing to each other. I am afraid of what this is doing to our health, our unity, and our witness.

And I am afraid that we are plaguing ourselves with tunnel-vision. Is it possible that we are fixing our denominational attention so narrowly on THE issue that we are losing perspective, losing sight of the many other issues that urgently demand our attention and witness in the latter part of the 20th century? When I read our new contemporary testimony ("Our World Belongs to God") I find my vision restored and expanded! I find that I have a biblical-confessional handle on some of the pressing crises and challenges facing us in our secular age! I find so much that compels me to grab your hand and heart and say: "Brother, sister, how can we bring this good news to our hurting town, city, country, world? How can we translate our testimony of word into a testimony of action in our community?"

And can you appreciate how it hurts me, how deflating it is, when I can feel this excitement with you, sharpen this vision with you, strengthen this commitment with you, broaden this witness with you, share this hope with you, preach this "good news of the Kingdom" to you, only to find that my biblical-confessional integrity in all of this, and your willingness to walk this path of discipleship with me, must now be determined by the question: "Rev. Baker, where do you stand? Are you FOR or AGAINST?"

For or against what? the Lord? the cross? the cause of Christ's kingdom? Are you asking me to choose this day Whom I will serve? "No," you answer, "are you for or against women in office?"

That hurts!

Is there hope for us?

And it leaves me wrestling with these questions: is there a healing path for us to walk together? Can the tension be relieved or the crisis defused? Can peace and mutual trust, love and unity, be restored? Can our witness be revitalized and refocused? Is there hope for us? Must I accept the inevitablity of your departure from the fold, depending on "the outcome"?

Is there hope for us? Let us begin by answering that question wholeheartedly and unequivocally: Of course there is, because our world, and our Church, belong to God! Restoration of our mutual love and trust, of our vision and witness, is what God wills for us and makes possible for us. Bitter letters, judgmental articles, taunting sermons, ecclesiastical opportunism, and broken fellowship bring no joy or honour to Him who wills for us such love and unity as will testify to the world that the Father sent the Son.

"The tunnel vision which afflicts us sadly fragments and hinders our witness."

With a bit of fear and trembling, then, I offer for your consideration some proposed steps that I believe must be taken to walk a path of healing together.

Proposals for healing

First, in integrity and humility let us confess our need for and dependence upon the Lord's mercy. Let us devote ourselves to prayer and fasting for our Church. Let us ask the Lord to forgive us for whatever needless hurt we have inflicted on one another, on ourselves, and on the cause of His kingdom in our sometimes misguided and overzealous passion to see the truth of our interpretations win the day.

Second, with the same integrity and humility, let us admit the deep-rooted difference of opinion among us on this issue. Let us acknowledge that in the present climate of our Church, no number of Synodical reports or pronouncements will produce even an approximation of unanimity on this issue.

Third, let us with integrity and humility admit what is so painfully hard for some of us to acknowledge, that this is not as clear or "black and white" an issue *for our church* as it may be for you or me. When it takes five Synodical reports and decisions of 82-77 on the floor of Synod to "resolve" the issue, and still a raft of overtures and appeals are in preparation for next year, then it is safe to say that we, the Christian Reformed Church of North America, are not clear on the matter! It may be clear-cut to you, it may be to me, but it is not to us — and it is the church's decision to make, for the common good, is it not?

Fourth, let us with integrity and humility admit that not everyone who supports women in office is a hopeless liberal, a 20th-century Pharisee or Sadducee, or defector to the cause of secular feminism. And not everyone who is "against" is smitten with an unholy case of conservat*ism* or hermeneutical biblic*ism*. Perhaps the most gracious and pastorally sensitive advice to arise out of the three reports produced by the "headship" committee for our past Synod was that which took the form of "a preliminary caution" in the Majority report:

"The pronounced difference of opinion within our own Christian Reformed circles with respect to the ordination of women to ecclesiastical office is an indisputable and inescapable fact. These differences are basic and substantial, resulting in a wide range of alternative solutions.

For many this is an utterly perplexing reality. How can there be so wide a divergence on a matter of such significance among members of the same Reformed church family? It is tempting to lay hold of what appears to be the easiest way of accounting for the differences: conservative vs. liberal. There is the conservative who takes the Bible seriously, literally, at face value, and who has no question about the church's traditional understanding of the relevant Bible passages. Then there is the liberal who is less concerned with what the Bible says than with the realities of

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contemporary culture. The liberal mind, it seems, is much more ready than the conservative to accommodate, to compromise the biblical witness, and to embrace novel, nontraditional exegeses.

Tempting as such categorization is, we as members of the family of faith must resist it. Issues will not be settled in a Christian way by hurling derogatory epithets at each other. Impugning the character of avowed fellow-Christians with whom we may disagree, questioning their sincerity, doubting their commitment, or maligning their integrity are weapons which belong to the arsenal of the church's great enemy. Such weapons serve only to charge the air with suspicion and to make honest discussion impossible.

The fact is that on the matter before us there are differences between honest, sincere, committed, devout, and well-intentioned Christian brothers and sisters. While this acknowledgement does not solve the problem, it does place the problem in a context where Christians who differ significantly on these matters can speak with each other, accept each other, and live with each other in the same family of faith. **Important as the matter before us is, it does not concern an essential creedal affirmation such as the church faced in the controversy with Arius.**

We urge everyone who is considering the question of the ordination of women to do so with charity and humility. We ask everyone to acknowledge that the matter is not crystal-clear. If it were, it would have been solved long ago. Some of the most gifted theological minds and pastoral hearts in our denomination have wrestled with this matter and have come to different conclusions. This alone should suffice to eliminate stridency from our discussions." (from Acts of Synod 1984, pp. 285-6, **emphasis mine**)

The church has a long and often inglorious track record of erring on the side of being judgmentally harsh in dealing with differences and divisions. If we are to make our way together as one Church, let us allow ourselves to err, if we must, on the side of that Christ-like love which empowers us to be "patient" (Literally, "long-suffering"), kind, not jealous or boastful, not arrogant or rude, not insistent on our own way ..."

Fifth, let us with integrity and humility admit that the tunnel vision which afflicts us, sadly fragments and hinders our witness to the life-embracing and life-renewing gospel of the Kingdom. It also prevents us from hearing that dynamic gospel of the kingdom.

When a church becomes issue-oriented this can be a sign of spiritual immaturity. Have you ever tried talking to a child who is still angry and moping about this morning's conflict or yesterday's discipline? She isn't open to anything else you want to talk about because this one issue still consumes her. So, too, we must beware such single-issue orientation. Otherwise our hearts and ears are closed to the almighty, redemptive Word of the Lord which challenges and transforms *all* of our thinking and acting.

After all, am I the more righteous (or Reformed) because I'm on the "right" side of the "women in office" issue — while I still haven't learned to love my teenagers or show justice to the poor or acknowledge Christ's lordship in my business or control my drinking habit or share the good news with my neighbour?

So many weaknesses

We pray "Thy Kingdom Come" which means (Lord's Day 48, Heidelberg Catechism):

Rule us by your Word and Spirit in such a way that more and more we submit to you.

Keep your church strong, and add to it.

Destroy the devil's work; destroy every force which revolts against you and every conspiracy against your Word.

Do this until your kingdom is so complete and perfect that in it you are all in all."

A beautiful and powerful petition! And yet, my friends, I think you will agree with me that there are still so many areas in our lives where we resist the rule of Christ's Word and Spirit. There are as yet so many weaknesses in the Church universal which demand our prayers and labours, so many lost souls to which we have failed to reach out in Christ's name. There are yet so many devilish forces in North America which revolt against the Lord and so many conspiracies against God's Word.

And isn't it true that we are too often insensitive to what these forces are and where these conspiracies can be found. There is so much apathy in the North American church, and so little restless yearning for the day when God's kingdom will be so complete and perfect that in it He will be all in all.

In these secular last days when we are facing such a crisis of heart (out of which come the issues of life) — commitment, when the prayer for "thy kingdom come" has lost so much urgency on the lips of God's children (even His Christian Reformed children), are we now going to call the denomination to genuine, Spirit-inspired, Word-directed Reformation by reinforcing an issue-oriented mentality with rallies, newsletters, and instructions on how to write overtures in your own home?

We may love preaching that "tells it like it is" and puts the other "camp" in its place, but is that what it means to open the Word in order to be trained in righteousness and equipped for every good work? In the Church of Jesus Christ, where the weak are one with the strong, the naive with the wise, the PhD with the Grade 6 dropout, the peasant with the corporate executive, the red with the yellow with the black with the white, the slave with the free, the Jew with the Gentile, the male with the female, we must ask ourselves: are the strategies being pursued among us today ones which the Lord of the Church desires for building the "communion of the saints" and for nurturing a common mind among us?

We must take distance

Now then, let us agree to "back off" from THE issue. The kingdom is too big, the challenges too great, the "isms" too pressing, the redeemable time too precious, the fellowship too fragile, to allow ourselves to be consumed by a matter which "does not concern an essential creedal affirmation."

"We must beware of single-issue orientation. Otherwise our hearts and ears are closed to the almighty, redemptive Word of the Lord which challenges and transforms all of our thinking and acting."

For the sake of our witness, our fellowship, our Lord, I believe we ought to take distance. We need time and space to regroup, to redefine and rediscover the contours of our calling as the Church of Jesus Christ as well as the heart-shaping, life-transforming power of the Word of the Lord. The climate of fear and suspicion that currently persists only serves to paralyze our witness.

Therefore to all my fellow-members, to all consistories and classes in our denomination, I plead: don't send that protest! don't send that overture asking for a new decision! Don't force the issue! Let the decision of Synod '84 stand, even with the inconsistencies and ambiguities that annoy you. Let us reaffirm the necessity of encouraging all church members to utilize their gifts in ways deemed appropriate by the congregations, to the end that we may be edified and the kingdom may come.

Let Synod '85 officially endorse the "preliminary caution" (quoted above) and send it as a public declaration and pastoral guideline to the churches. Then let us declare a moratorium on the issue for several years. In the meantime let us continue to wrestle together with the matter in a spirit of humble openness, with our Bible before us and our hearts lifted in prayer. At the same time let us commit ourselves, with the urging of consistories, classes, and Synod, to spend our time and energy studying "Our World Belongs to God."

Let's get on with the urgent, vibrant, contemporary testimony of the Church of Christ in these last days. I realize that this will not make the "women's issue" disappear (which it should not do), but I would hope that this route will enable us to more deliberately assess our situation, place this concern in proper biblical and cultural perspective, and happily discover many other areas of witness and concern on the church's broad agenda in which we are able to develop a common mind.

This route would also bring us closer to the heart of the gospel in our denominational calling to "stir up one another to love and good works." And when we must challenge one another with the question of "where do you stand?", we will be pressing THE issue of the gospel — our relationship to the Christ!

A final word to my friends and fellow-members who find themselves firmly planted on opposite sides of the "women in office" fence (and I'll try to make this the last time I categorize you this way): I realize that the healing path I am proposing for us is hurtful to you — it is hurtful to you who find it already a great "concession" to accept the decision of Synod 84; it is hurtful to you who feel so strongly that your gifts and calling are being unjustifiably denied by the church you love. I feel your hurt. With compassion for all of you I am proposing not an easy path, but by God's grace a healing path. It is my earnest prayer that the Lord of the Church will lead us to stay together and serve together ... until He returns!

"To Him be glory in the church and in Christ Jesus throughout all generations, for ever and ever! Amen."

Ken Baker is pastor of the Immanuel Christian Reformed Church of Hamilton, Ont.

Tonight

Tonight I could write sad lines about the church,
I could tell of a vision lost, a vision gone.

Tonight I could wish that we lived in another age,
that what has come to be could be undone.

I could wish that what once was dreamt had been accomplished,
could pray that forgotten hopes had really come.

Tonight I could write sad lines about the church —
but I will tell of the promises given by One

who has called us and will call us anew:
tonight I will sing that when His kingdom is come

it will be as an ocean, tranquil, a long horizon
where we greet with joy, with joy, the rising sun.

Agnes Kramer-Hamstra,
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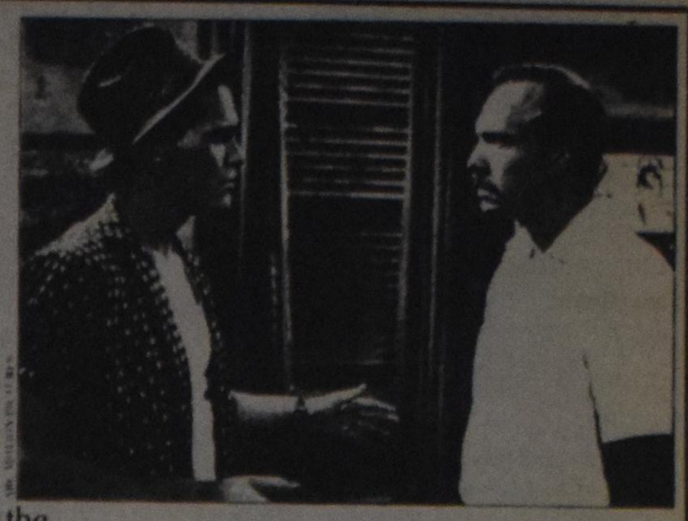
Entertainment

Cinema Summaries

Marian Van Til

The Flamingo Kid



Rated Adult Accompaniment
Stars Matt Dillon, Richard Crenna, Jessica Walter, Hector Elizondo
Directed by Garry Marshall

Jeffrey Willis (Dillon) is a high school kid from Brooklyn, circa 1960. He's getting ready for one last summer of mundane work before packing off to college. (His father wants him to be an engineer).

An unexpected trip to *El Flamingo*, a ritzy swimming and tennis club on Long Island, changes his plans. Jeffrey is offered a well-paying job, first parking cars and then as a cabana boy at the club. There, he falls under the influence of club owner, Ferrari salesman Brody (Crenna), who tells him no one ever got rich going to college.

Brody is a real, live materialist; an *owner*. He owns a classy car, owns expensive clothes, owns real estate, businesses, his kids, his wife. His friends are much like him.

But Brody is generous with Jeffrey and seems to care while others are superficial. His true colors are hard for Jeffrey to detect.

Jeffrey's father (Elizondo), a modest plumber, has instilled the value of hard work, straight talk, decency, and a good education in his children. The film centres around how Jeffrey handles the conflicting values of the Flamingo crowd and his own parents. He must opt for one lifestyle or the other. Eventually, he makes the right choice.

The advertising for this movie is misleading. It has far more substance and none of the overheated sex of the recent batch of teen-exploiting films that ads seem to compare it to.

This is a film which young people can profitably see and discuss. It's not terribly profound; nor is it specifically Christian. But in most instances it points young viewers in the right direction.

Amadeus

Rated Parental Guidance
Stars F. Murray Abraham, Tom Hulce
Directed by Milos Forman, from the play by Peter Schaffer

Wolfgang Amadeus Mozart and Antonio Salieri are the current odd couple of film. Salieri (Abraham) was an 18th century composer of some repute. Everybody knows Mozart (Hulce). (Or we thought we did). The fact that in our century audiences must be told who Salieri was, is, in a way, the subject of this film.

Salieri: gentleman, court composer for Joseph II, loved by the public (for a time); respected by his peers; except by Mozart, that careless, earthy little man who for Saleri becomes God's instrument of torture.

Salieri is obsessed with Mozart's *genius*. His torment lies in his acute awareness of Mozart's astonishing musical gift and his own mediocrity. He comes to both adore and loathe Amadeus, the *beloved of God*.

From childhood he dreamt of being a great composer, remembered by generations to come. He takes a vow of chastity, promising God his life if only God will endow him with that supreme gift, music. But God shuns Salieri's self-appointed attempts at greatness, and with divine irony incarnates Himself instead in a vulgar, childish rogue who has little time for devotion. Mozart's maniacal giggle becomes the sneer of God; Mozart's music, the voice of God which drives Salieri to insanity and ruin.

We know God uses those seemingly unfit for service; we would most often choose differently. But while making this point the film seems to suggest that God arbitrarily, mean-spiritedly bestows His grace on some and withholds it from others. (Salieri tells his story to a priest — the one character who traditionally represents God's mercy and compassion — who is not unkind, but weak; another mediocrity despite his commitment to God.

Salieri retaliates. He takes revenge on God by planning to kill Mozart. Salieri is foiled again in an ironic way, and God gets the last laugh.

A frustration of this film is that to make its point it must use a plot rooted in fiction but presented as real. When a film uses historical figures, most of today's audience takes what it sees at face value, assuming an approximation of the truth. What they remember here of Mozart and Salieri as people will be pretty far from the truth.

Examples: • Legend has it that Salieri poisoned Mozart after some years of rivalry. This is entirely undocumented. On the contrary, in a surviving written statement Salieri praises Mozart's opera *The Magic Flute*. In addition, Wolfgang Amadeus Jr. was among Salieri's pupils.

• Salieri was married and had eight children. He was a well-liked composer, highly respected, and known all over Europe. His music is not mediocre, but of course, is not of the calibre of Mozart's or Haydn's.

• Mozart was indeed an earthy man, as evidenced by his highly personal letters to (interestingly enough) his mother and sister to whom he was very close. (Only his father plays a role in the film). Mozart was not the thoughtless, superficial partygoer the film makes him out to be. We never see in the celluloid Mozart the deeply sensitive spirit out of which came music of such yearning intensity and beauty. That seems a high price to pay to make a point.

Despite this, *Amadeus* is a totally absorbing film. Its 2½ hours fly by. The best scenes are Salieri's descriptions of Mozart's music. What he hears in his mind we hear in vivid reality. Abraham is masterful in this role.

There is much music and it is superbly performed by Neville Marriner and the Academy of St. Martin-in-the-Fields.

The 18th century setting the movie creates is barely short of incredible. *Amadeus* was filmed in Czechoslovakian palaces and concert halls, one of the latter of which was the actual scene of the premiere of Mozart's *Don Giovanni*, an opera that figures prominently in the film. Every fine point is there — in architecture, furniture, costuming, and details of daily life.

There are two minor irritations: Twentieth century sounds coming from 18th century instruments, and the leading actors' obvious inability to make their conducting look real.

Recommended

Dutch Christian party struggles

... continued from page 9.

central urban area of The Netherlands), the woman's sector, and the CDJA (CDA's younger member organization) opposed this section. At issue in the dispute is the collision of two fundamental freedoms guaranteed in the constitution: lifestyle and religious conviction.

Outside the party reactions surfaced quickly from various sectors. The board of the Protestant-Christian Teacher's Organization supported the entire resolution. However, a homosexual group within this organization stridently opposed it. Its chairperson insisted that the distinction made between homosexual nature and homosexual lifestyle is unreal and untenable. Moreover, though the constitution guarantees the freedom of religious convictions, such freedom is to be curtailed when it infringes on the wellbeing of others. Because the resolution has not taken distinct steps to prevent this, it is viewed by this group as discriminatory.

It is this very discrimination that CDA has tried to eliminate. It insists that the resolution must be judged in its entirety. Even the chairperson of a homosexual group within CDA defends it on these grounds. However, his defence was short-lived when he appeared in front of a large gathering of homosexuals. He was forced to acknowledge that a form of ranking between various freedoms guaranteed in the constitution might be found in the proposed legislation.

It is the possibility of ranking that has generated much criticism, and not by homosexual groups alone. Many feel that if a school is permitted such freedom based on religious principles, then it is time that these principles take a back seat; especially since the refusal to hire a homosexual may readily become a bread and butter issue for those concerned.

The Christian daily *Trouw* insists that to give religious principles priority leads to a discrimination based on lifestyle, a step not far removed from discrimination based on skin colour or ethnic origin. Editor of *Centraal Weekblad* Klaas Runia, on the other hand, argues that to force others to accept certain lifestyles contrary to their will is also a form of discrimination.

Much of the reaction stems from a rather one-sided reading of the resolution. Nonetheless, this issue does post certain difficulties for a democratic system of the Dutch variety. I.A. Diepenhorst, former minister of education and now professor emeritus of the Vrije Universiteit, acknowledged that the resolution is not representative of all views. In a democracy where the attempt is made to protect the rights of all groups, it is offensive and unjust to propose legislation which would be clearly to the disadvantage of homosexuals. Yet, a government must also grant freedom to religious convictions. That is the dilemma. In that vein, Diepenhorst states that the resolution is a compromise: it ought to be accepted simply for lack of any better.

Undoubtedly, that is what CDA would like. Judging from the reactions however, such may not be the case. That makes one ask the question as to why CDA embarked on such a course, of anti-discrimination already inscribed in the law books. Could it be, as some have intimated, that CDA attempted to appease or retain those among its membership whose support was beginning to drift to political parties known for their less tolerant views toward homosexuals? If such is the case, CDA may have inadvertently traded off the support of those who are more sympathetic to the constitutional rights of homosexuals than they are to the constitutional rights of those perceived as having certain intolerant views.

John Valk is a Ph.D. student from Canada studying in The Netherlands.

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Births

DYKXHOORN: Charles and Irene thank God, the Giver of life, for the Christmas gift of our first child, a healthy son, DANIEL RAYMOND, born December 25, 1984, weighing 8 lbs. 15 oz. Daniel is the ninth grandchild for Mr. and Mrs. Ivan VanderDeen of Strathroy and second grandchild for Mr. and Mrs. Lou Dykxhoorn of Springfield. He is another great-grandchild for Mr. and Mrs. Rienk Feddema of Strathroy, Mr. and Mrs. Ray Wymenga of St. Thomas and Mrs. N. Dykxhoorn of Aylmer.
R.R.#1, Springfield, ON N0L 2J0

KNIGHT: Keith and Marian praise their heavenly Father for adding a fourth daughter to their home, BETHANY NOELLE, born in the wee hours of December 22, 1984 and weighing 9 lbs. 6 oz. She has been warmly received by sisters Erika, Elise and Lauren and by grandparents Mrs. G. Knight of Fenwick and Rev. and Mrs. D.C. Los of Kemptville. Great grandparents, Mr. and Mrs. H.L. Boter of Sassenheim, The Netherlands. Praise be to God, the creator and sustainer of life!
11 Oswald Ave., St. Catharines, ON L2M 2Z1

SCHIPPER: With joy and thankfulness to God, the giver of all life, we are happy to announce the birth of DEREK JAMES, born Friday, December 28, 1984. Ryan is Derek's proud big brother, Melanie and Tanya are his happy, helpful sisters. Proud and happy parents are Larry and Hazel Schipper. Sixth grandchild for Albert and Alice Schipper, 20th grandchild for John and Patricia Hogeterp and sixth great-grandchild for Mrs. Jantina Vos.
2 Ferguson Dr., Charlottetown, PEI C1B 1B8

NYWENING: With thankfulness to God, we, Clarence and Cobie Nywening are happy to announce the birth of our son, PHILIP MARK, born on December 28, 1984. A brother for Lisa, John-Paul, Michael, Benjamin and Peter. A grandson for Mr. and Mrs. J. Nywening, Wyoming, Ont. and Mr. W. Kiers of Hoogeveen, Holland.
Winona, Ont.

Marriages

VAN GEEST-DONKER: With joy and thanksgiving, Mr. and Mrs. Len VanGeest of Waterdown, and Mr. and Mrs. John Donker of Woodstock announce the forthcoming marriage of their children HELEN and GERRIE. The wedding will take place, the Lord willing, on Friday, February 15, 1985, at 6:30 p.m., in the Calvin Christian Reformed Church of Dundas, Ont. Rev. A.G. VanEek officiating.
Future address: 788 Oakdale Ave., Burlington, ON L7T 1L4

Congratulations!

Anniversaries

Congratulations to Ralph and Audrey Slump (nee Fokkema) who will celebrate their 50th Wedding Anniversary, D.V., on January 30, 1985.

"Commit your way to the Lord; trust in Him, and He will act" (Psalm 37:5).
Congratulations to,

RALPH and AUDREY SLUMP
(nee Fokkema)

who will celebrate their 50th Wedding Anniversary on January 30, 1985.
Dearest Mom and Dad:
On February 2, 1985, we as a family celebrate the blessing of fifty years of marriage that God has given to you both. Congratulations and continued happiness and joy in the Lord for the time you may continue to share together. Our sincere thanks and love for two very special people from your children, grandchildren and great-grandchild:
Wilma & Pieter Balhuizen; Natalka, Juanita, Carla, Christina — Lindsay, Ont.
Bernie & Mary Slump; Michelle, Randy & Jennifer Slump, Annette & Sid Boonstra; Tabitha, Shellynn, Bernie Jr. — Dundas, Ont.
Sandra & Dick Koning; Richard, Rodney, Betty-Ann, Ryan, Russell, Bethlynn — Hagersville, Ont.
Gerda & Heinz Lycklama; Audrey, Wendy, James, Susan, Ralph — Northridge, CA, USA
Open house: On February 2, 1985, from 2-4 p.m. at Burlington Chr. Ref. Church, 3422 New St., Burlington, Ont.
Best wishes only.
Home address: 2116 Maplewood Dr., Burlington, ON L7R 2C5

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Anniversaries

Obituaries

Suddenly on Sunday, December 30, 1984, our Lord in His infinite wisdom, took to Himself, His child,

GEORGE POORTINGA

in his 73rd year.
"Yet as surely as the Lord lives and as you live, there is only a step between me and death" (1 Samuel 20:3b).
Loving husband of Sieb (Riemersma) — R.R.#1, Hensall, Ont.

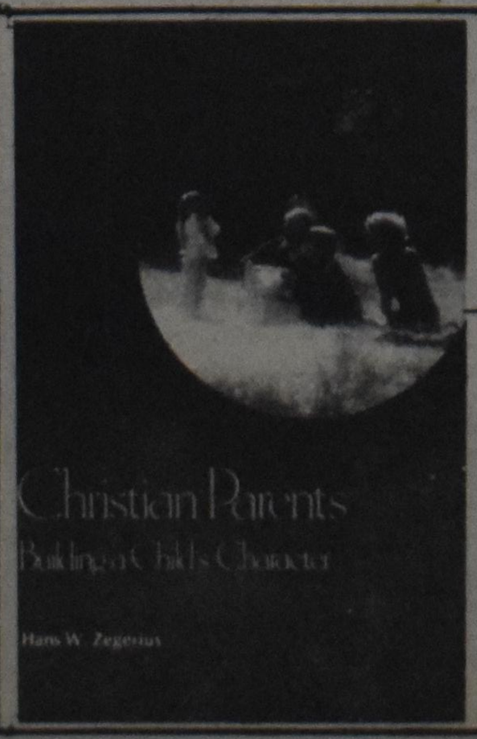
Predeceased by his first wife Tryntje Wielinga (1954).
Dear father of:
Bertha & John Van Soest — R.R.#1, Moorefield, Ont.
Jim & Henny Poortinga — R.R.#1, Woodham, Ont.
Clarence & Pat Poortinga — R.R.#3, Blyth, Ont.
Henry & Hilda Poortinga — R.R.#1, Kirkton, Ont.
Jayne & Jon De Weerd — R.R.#1, Listowel, Ont.
15 grandchildren and 3 great-grandchildren.

In His time, December 25, 1984, the Lord called home our dear son and brother,

RON TABAK

in his 31st year.
New life in Christ!
Abundant & free!
What glorious shine,
what joys are mine,
What wondrous blessings I see!
My past with its sin,
The searching & strife,
Forever gone —
There's a bright new dawn!
For in Christ I have found new life!

Dear son of:
Jack & Jean Tabak — Surrey, BC
Dear brother and uncle of:
Dan & Tilly Van der Hoek; Angela, Lisa — Kitchener, Ont.
Ralph & Terry Dryfhout; Sarah, Jesse, Jolene — Surrey, BC
John Tabak — Surrey, BC
Corresponding address: 9037 - 148th St., Surrey, BC V3R 3W7



Announce the birth of your son or daughter in C.C.'s Classifieds and receive a **free** copy of *Christian Parents*.

Know someone else who would like a copy? Send **$8.95** (plus 50¢ postage and handling) to **Calvinist Contact**, 99 Niagara St., St. Catharines, ON L2R 4L3 and we'll rush them a copy.

Obituaries

The Consistory of the Essex Chr. Ref. Church extends its heartfelt Christian sympathy to Mrs. Knapper and her family in the death of her husband,

HENRY KNAPPER

May the Lord strengthen them in their sorrow and at the same time rejoice in the knowledge that their beloved husband, father, grandfather and great-grandfather could enter into eternal glory to meet his Master whom he served and of whom he could sing, even at our last Christmas Service in the language he knew so well: Ere zij God. With thankful hearts, we, as a communion of saints remember our beloved Mr. Knapper for what he meant to so many of us and to the church he started to build and served for so many years as an elder.
May the Lord comfort the bereaved with His Word and Spirit.
Rev. Len Batterink, Pastor
Wm. Van Huizen, Clerk

The consistory and congregation of the Maranatha CRC in Woodstock, Ont. extend their Christian sympathy to our fellow elder Mr. John Streutker and his family in the sudden passing away of their wife, mother and grandmother,

TOLLY STREUTKER

May our Lord comfort them in this time of sorrow.

"Precious in the sight of the Lord is the death of His saints" (Ps. 116:15).
After a lengthy and serious illness our beloved wife, mother, grandmother and sister,

GRIETJE VAN DE SLUIS
(nee Van Der Veen)

became victorious in the Lord when she passed away on January 9, 1985, at age 63.
Despite her great physical suffering, she was a living testimony of the grace and redeeming love of her Saviour. The new life He gave her knew no barrier to the intimacy of her full communion with Him. We will miss her very much but we continue in dependence on God's eternal love which we may embrace without inhibition because of Christ's victory.
Beloved wife of Dirk J.R. Van De Sluis.
Mother and grandmother to:
Gert (Jan), wife Mary, children Tina, Natasha Van De Sluis — Selby, Ont.
Dirk (Dick), wife Dorothy Van De Sluis — Elginburg, Ont.
Zwobkje (Dolly), husband Douglas, children Lisa, Christie Scales — Sydenham, Ont.
Everdina (Diane), husband Brian and children Richard, Robert McAteer — Ottawa, Ont.
Willem (Bill) Van De Sluis — Kingston, Ont.
Sister of:
Tina, Klaasje, Jacob, Aafke and Elizabet, all of The Netherlands.
Mailing address: D.J.R. Van De Sluis, 395 Days Rd, Kingston, Ont.

On December 31, 1984, the Lord took home,

OKKE WIERSMA

at the age of 86.
Dear father of:
Theresa & John Salomons — Lacombe, Alta.
George & Swanie Wiersma — Lacombe, Alta.
Don & Sally Wiersma — Mississauga, Ont.
Jack & Dottie Wiersma — Grand Rapids, Mich.
16 grandchild and 16 great-grandchildren.
Predeceased by his wife, Maaike, one daughter and one granddaughter.

Personal

Gentleman of Dutch background, age 42 seeks female companion, age 30-42 for lasting relationship, preferably of Christian background, with re-marriage intent, please submit photo to Box #4847, Calvinist Contact, 99 Niagara St., St. Catharines, ON L2R 4L3

Christian gentleman, 50, wants to hear from a lady in her early forties. Please reply to Box #4851, Calvinist Contact, 99 Niagara St., St. Catharines, ON L2R 4L3

Widow, 56, Christian, old fashioned virtues. Loves homelife, walks, gardening, good music, books. Quiet, gentle nature. Seeks companion, object matrimony. Must be Christian, non-drinker, stable personality, loving and kind. Reply to Box #4852, Calvinist Contact, 99 Niagara St., St. Catharines, ON L2R 4L3

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Employ Wanted

26-year-old husband and father seeks employment as **herd worker** on **dairy farm.** Has 6 years experience (1 year dairy). Requires accommodation; eager to learn dairying. Please call Jack at (204) 444-3297.

Employment wanted: Ambitious 20-year-old looking for full-time employment. Have experience in dairy farming and greenhouses. Will take anything. Preferably in the Niagara Region. Call Dave Buys (416) 563-7115.

Male, 53, married, seeking employment. Sales experience and marketing on a national level. Speaks and writes both Dutch and English. Willing to travel. Write box #4846, Calvinist Contact, 99 Niagara St., St. Catharines, ON L2R 4L3.

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Classifieds

Help Wanted

Niagara Peninsula Wholesale Florist looking for **salesman** in office. Experience preferred. Please send resume to Box #4849, Calvinist Contact, 99 Niagara St., St. Catharines, ON L2R 4L3

Help wanted: To work on modern farrow to finish hog farm, starting April 1, 1985. Preferably young married man. House available. Write to Harry Burgsma, R.R.#6, Goderich, ON N7A 3Y3 or phone (519) 529-7982.

Looking for an energetic young man. Must have interest in working with bees. Full-time position. Please write with reference(s) to: Greidanus Honey Farm, Box 1956, Brooks, AB T0J 0J0; phone: (403) 362-2051.

Teachers

DRAYTON: Calvin Christian School, P.O. Box 141, Drayton, ON N0G 1P0, invites applications to fill an opening for a teaching **principal.** Please contact Mrs. Jerry Oteens by phone or mail; (519) 638-2935.

Durham Christian High, R.R.1, **Bowmanville,** ON L1C 3K2 solicits applications from **experienced science** teachers for the position of science teacher. Send resume to Ren Siebenga, principal.

Help Wanted

Help wanted: Full-time position as a herdsperson. Phone, preferably in the evenings (613) 398-6956.

Teachers

Duncan Christian School invites applications for a grades 5-10 **French teaching** position, for 1985/86 school year. Applicant must be prepared to teach some classes other than French. Send resume and letter of application to: Mr. W. Van De Venter, principal, Duncan Christian School, P.O. Box 549, Duncan, BC V9L 3X9; tel: (604) 744-5341.

Brantford Christian School requires a full-time **grade 1 & 2 teacher** to start March 4, 1985. Please contact: Mr. C. Vander Veen, Principal, Brantford Christian School, 7 Calvin St., Brantford, ON N3S 3E4 or phone: (519) 752-0433, school or 752-4100, home.

Belleville District Christian School will have a definite opening in the **primary grades,** with a possible opening in the **Junior grades,** for the 1985/1986 school year. Please forward letters of application and resumes to the principal Martin VanDyk, c/o Belleville Distr. Chr. School, R.R.#5, Belleville, ON K8N 4Z5; Tel: (613) 962-7849.

Teachers

EDMONTON CHRISTIAN SCHOOLS

Our system is now inviting inquiries and applications for teaching positions for the 85/86 school year.

Administrative openings:

PRINCIPALSHIP in Christian High School and Elementary Junior High School

Possible teaching positions open in:

elementary
intermediate
junior high
senior high

The four schools in our system have a diversified teaching staff, teaching students from grades K-12, with the added services of a curriculum coordinator and resource teachers.

This, combined with a progressive board, challenging and supporting the teaching staff to work out an educational experience which more clearly reflects Christ's claim on all of life and creation, allows for personal and professional growth.

Educators interested in joining a school community which seriously reflects upon its educational perspective, are invited to contact:

H.P. Visscher
14345 McQueen Road, Edmonton, Alberta T5N 3L5
Tel: (403) 455-8515

CALVIN COLLEGE

a Christian Liberal Arts College in the Reformed tradition, is seeking candidates for faculty positions in **mathematics** and **computer science.** These positions involve both teaching and research from a Reformed, Christian perspective. Persons with appropriate professional background are invited to send a resume by March 15, 1985 to:

Carl J. Sinke, Chairman, Dept. of Math and Comp. Sci.
Calvin College, Grand Rapids, MI 49506
(616) 957-6352

SHALOM MANOR

Home for the Aged Inc.

has possible openings for: **R.N.'s, R.N.A.'s and Nursing Aides.** Applicants should be able to speak both English and Dutch. Closing date for applications: February 11, 1985.

Send resume to:

H. J. Kamphuis, administrator
12 Bartlett Ave., Grimsby, ON L3M 4N5
Phone: (416) 945-9631

REDEEMER COLLEGE

has an opening for:

Assistant Development Director

The person will be primarily responsible for the capital fund raising drive and preferably will have some experience in fund raising or financial planning. The position will lead to a permanent appointment upon completion of an initial probationary period. Salary will be commensurate with experience.

Applications must be received prior to **February 28, 1985.**

Send applications and resume to:

Business Office
Redeemer College
467 Beach Blvd., Hamilton, ON L8H 6W8; (416) 549-8024

CRWRC urgently needs French-speaking staff in drought-stricken Mali

Responsibilities: Coordinate food aid with local church groups. Lay groundwork for long-term work in conjunction with CRWM.

Qualifications:

— Christian commitment
— fluency in French
— college degree in agriculture, nursing, management, or community development
— cross cultural experience (preferred)

If you're qualified and are able to work with people, groups, and organizations, call CRWRC immediately for an application or send resume to:

CRWRC
Attn: Andy Ryskamp
2850 Kalamazoo Avenue, S.E.
Grand Rapids, MI 49560
(616) 246-0737

Deadline for applications: January 28, 1985.

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as a going concern, close to Christian Reformed church and school. Please state number of acres, cows, price, machinery and type of milking setup. Write to Box #4850, Calvinist Contact, 99 Niagara St., St. Catharines, On L2R 4L3

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How long since you prayed? How long since you stayed on your knees till the light shone through?
How long has it been since you woke with the dawn and felt that the day's worth the living?
Can you call Him your friend?
How long has been?
Since you knew that He cared for you?

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All contributions are tax deductible. Make checks payable to CODEL, Inc.
$10 ___ $25 ___ $50 ___ $100 ___
$500 ___ Other ___ Thank you!

Events/Books

CALENDAR of events

Jan. 25 - Apr. 19 Discovery '85 Conference on Christian Calling in Contemporary Culture, for college and university students seeking to integrate their christian faith in their academic studies and vocations. For information call or write the Institute for Christian Studies, 229 College St., Toronto, ON M5T 1R4; (416) 979-2331. and Dr. Albert Vandermey. For info phone (519) 885-6105 or (416) 459-3334.

Brampton: January 7 & 28, February 18, March 11, April 1
Chatham: Jan. 10 & 31, Feb. 21, March 14 & 28
Sarnia: Jan. 11, Feb. 1 & 22, March 15 & 30
Willowdale: Jan. 16, Feb. 6 & 27, March 20, April 10
Winnipeg: Jan. 17, Feb. 8, March 1 & 21, April 11
Thunder Bay Jan. 19, Feb. 9, Mar. 2 & 23, April 13
London: Jan. 21, Feb. 11, Mar. 4 & 25, April 15
Kitchener: Jan. 23, Feb. 13, Mar. 6 & 27, April 17
St. Catharines: Jan. 25, Feb. 15, Mar. 8 & 29, Apr. 19

Jan. 28 - Feb. 9 CSS's Harry Houtman in British Columbia

Feb. 7 Inauguration of Dr. Hendrikus W.H. Van Andel as 2nd President of the King's College at 7:30 p.m. at Third Chr. Ref. Church in **Edmonton,** Alta.

Feb. 9 "Radical Hospitality: opening homes to ex-offenders" is the theme of a conference being held from 8 a.m. to 4:15 p.m. at the **Willowdale** Chr. Ref. Church, 70 Hilda Ave., Willowdale. Guest speakers are David and Ruth Rupprecht, who are parents operating an "open home." They have written a book in which they share their experiences: *Radical Hospitality*. The conference is sponsored by Open Homes, a group of Christians in the Toronto area who open their homes to ex-prisoners for support, regular visits and temporary stays. For more information call Adrian VandenBerg (416) 466-8700 (evenings) or Harry Nigh (416) 769-8510 (days).

Feb. 11 "Co-Working in God's Kingdom, a Biblical Mandate: Barriers to Overcome." Panel discussion sponsored by the Committee for Women CRC. Panelists: Mary VanderVennen, Christian Counselling Serv., Dr. Harry van Belle, Redeemer College, Dr. George VanderVelde, I.C.S. **Willowdale** CRC, 70 Hilda Ave., Willowdale; 8:00 p.m. Refreshments and discussion.

Feb. 18 & 19 First Annual Convention R.C.B.P.A. at the Hamilton Holiday Inn, **Hamilton.** For information contact (416) 549-8024.

Mar. 18-30 CSS's Harry Houtman in Alberta.

Mar. 1 **Hamilton** Canadian Christian Education Foundation 10th Anniversary Public Christian Education Rally service. Guest speaker: Dr. Joel Nederhood on the theme "Don't Gamble with Education and Textbooks." Accompanied by a mass children's choir from area Christian schools under direction of Mr. Harold De Haan and Mr. Chris Teeuwsen at the organ. Central Presbyterian Church 8 p.m.

Mar. 2 **Chatham** Canadian Christian Education Foundation 10th Anniversary Public Christian Education Rally service. Guest speaker: Dr. Joel Nederhood on the theme "Don't Gamble with Education and Textbooks." Accompanied by a mass children's choir from area Christian schools under direction of Mr. John Postma and Mr. Chris Teeuwsen at the organ. Park Street United Church 7:30 p.m.

Mar. 1, 2 **Hamilton & Chatham** Canadian Christian Education Foundation will celebrate 10 years of service. Guest speaker: Dr. Joel Nederhood on the theme "Don't gamble with Education and Textbooks." Times and locations to be announced.

May 16-29 Israel '85: A special holy land pilgrimage with Dr. Remkes Kooistra and Dr. Albert Vandermey. See ad for further details.

Mar. 17-28 Israel Tour with Rev. Peter Van Egmond as escort. For info. phone: (416) 741-4740.

Mar. 18-29 Tour of the Holy Land and Egypt with Dr. Jack and Alice Hielema. For info. write Rev. Jack and Alice Hielema, 2023-52nd St., N.W., Calgary, AB T3B 1C3; (403) 286-3195.

Organ recitals featuring John William Vandertuin:
February 10: All Saint's Cathedral, **Edmonton,** Alta.; February 11: Maranatha Chr. Ref. Church, **Lethbridge,** Alta.; February 12: Sunny Brook United Church, **Red Deer,** Alta.; February 15: Knox Metropolitan United Church, **Regina,** Sask. For details see local advertisements.

Next Issue

Dated	Mailed	Classified	Display
Fri.Feb.1	Tues.Jan.29	Thurs.Jan.24-8:30a.m.	Wed.Jan.23-8:30a.m.
Fri.Feb.8	Tues.Jan.29	Thurs.Jan.31-8:30a.m.	Wed.Jan.30-8:30a.m.
Fri.Feb.15	Tues.Feb.12	Thurs.Feb.7-8:30a.m.	Wed.Feb.6-8:30a.m.

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with Rev. Peter Van Egmond as escort

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FINAL NOTICE

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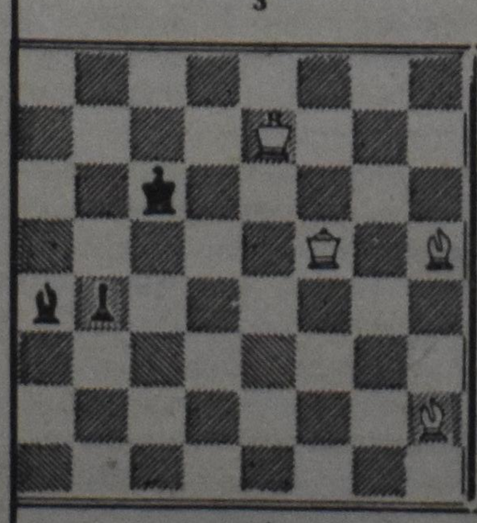
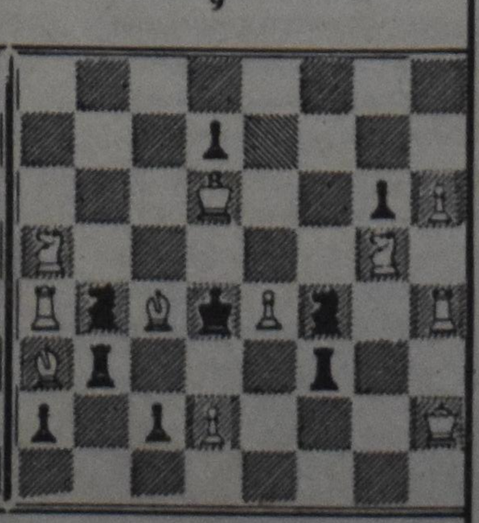
#1034
W.A. Shinkman
Germany, 1890
3



4
3-mover 3 pts.

#1035
J. Kiss
Hungary, 1952
9



11
2-mover 2 pts.

Comments

1. W. Shinkman was one of the composers who about the turn of the century helped develop the modern chess problems into the art form it is today. His problems are still fascinating to study and solve. Please give the key, threat and all variations to #1034.
2. There seems to be too many pieces for the theme displayed in #1035. A term for the difference between #1034 and #1035 in this regard is "economy." Please indicate the key and threat, if any, for #1035.
3. The deadline (postmarked) for January problems #1032-1035 is Feb. 20, 1985 for Ontario solvers and Feb. 25, 1985 for others.

Fiction

A novel which speaks to today

The Name of the Rose, by Umberto Eco (translated from the Italian by William Weaver), Warner Books, New York, 1984; pb., xxiii + 611 pp., $5.95. James R. Payton, Jr., Stratford, Ont.

How is it possible that a novel written by a professor of linguistic philosophy at an Italian university about the intrigues within a medieval monastery could rise to and for a lengthy period remain at the top of the bestseller lists in both Europe and North America? The answer is as simple as it would appear unlikely. That novel, *The Name of the Rose*, is a masterpiece of fiction: it draws its readers into a labyrinthine world of long ago in which they find themselves strangely familiar with the surroundings, for "long ago" turns out to be "today." This novel has much to say to us today — it says it, not in the *prescriptive* manner of preaching or lecturing, but in the *descriptive* fashion, helping us to get our bearings somewhat in the labyrinth of our own times. It is a thoroughly fascinating book.

On one level, *The Name of the Rose* is a captivating murder mystery. It follows a Franciscan who had formerly served as an inquisitor now using his formidable intellectual skills in the analysis of the complex symbolism of the clues purposefully left by an unknown multiple-murderer residing within the walls of a Benedictine monastery. The plot itself is intriguing, and its ultimate resolution is both convincing and satisfying.

On another level, this novel makes for rewarding reading, as well. Unlike many other historical novels, *The Name of the Rose* reflects effortlessly and accurately the times in which it supposedly took place. As our Franciscan sleuth pursues his fanatical quarry, he engages in numerous philosophical and theological discussions which mirror precisely the questions and the thought-processes of the times. The portrayal of life inside as well as the petty intrigues within a medieval monastery is faithful to what we know about that strange little world, and the picture, down to precise details, of the larger world — the politically-hungry ecclesiastical rivalries, the religiously-suspicious and theologian-manipulating secular leaders, the national self-consciousnesses struggling for birth — is accurate. And it all is so expertly interwoven with the plot that it carries the story along! The reader of this novel gets a true impression of what life was like back then. The more knowledge a reader already has of the period, the more fully will

Continued on page 20 ...

Dutch

Tarwe Blijft Tarwe

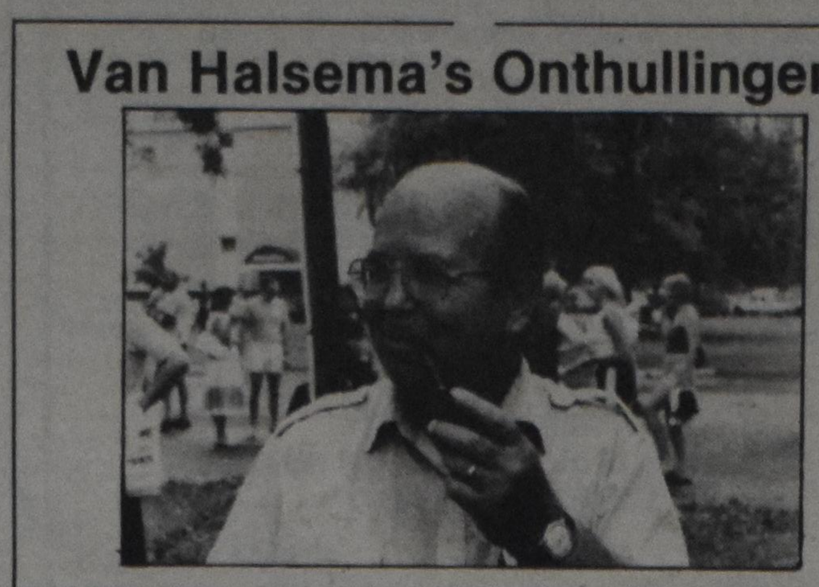
Herman de Jong

Iemand gaf me een begrafenispreek te lezen. Daarin vond ik grote troost. Daarom wil ik deze preek graag aan U doorgeven, vooral omdat in een zo korte tijd sommige van Uw gezinnen in rouw gedompeld werden. Weet U, ik zit daar wel eens mee: hoe zal het straks gaan als het broze lichaam van mij in het graf wordt gelegd. Daarom vond ik het zo bijzonder fijn dat Ds. Van Ommen te Hattem mij toestemming gaf om deze preek aan U te laten lezen. De schriftlezing was II Corinthe 5:1 en I Corinthe 15:35-55. Kijkt U het maar even na. Natuurlijk richtte Ds. Van Ommen zich ook tot de nabestaanden. Vanwege het feit dat ik gebonden ben aan een halve pagina, moest ik die gedeelten wel overslaan.

Paulus zegt dat de aardse tent waarin wij wonen, wordt afgebroken. Die afbraak kan langzaam geschieden. Door een langdurige ziekte kan pin voor pin uit de grond getrokken worden. Het tentzeil kan in plooien worden opgevouwen. Maar soms ook kan de tent als in een vliegende storm plotseling in elkaar klappen. Ineens is alles voorbij.

Een tent is maar een broos en tijdelijk verblijf. Maar dank zij onze Zaligmaker wordt het vervangen door een gebouw van God in de hemel. In het eeuwige huis, waarin het veilig wonen is, mogen wij onze intrek nemen. Hoe gaat dat? Hoe heeft deze verhuizing plaats?

Dat is niet te verklaren. Het is alleen te geloven op grond van God's eigen woord. We gaan een lichaam begraven. Het wordt in het graf aan de vertering prijsgegeven. Wat is dat moeilijk te aanvaarden.



Daarover spreekt Paulus in I Corinthe 15. Er waren mensen in de gemeente van Corinthe, die de wederopstanding van het lichaam loochenden onder de bewering: de wederopstanding heeft reeds plaats gevonden in de wedergeboorte en vernieuwing van het leven van een kind van God. Bij de wederkomst van Christus gaan er dus geen graven open. Het in het graf geborgen lichaam zal daaruit nimmer opstaan.

Paulus bestrijdt dit in I Corinthe 15 zeer uitvoerig en krachtig. Hij wijst op de consequentie van deze dwaalleer. Hij zegt: als er straks geen wederopstanding van het lichaam is, dan is Christus op de paasmorgen ook niet uit het graf verrezen.

Dan zingt hij het uit in vers 20: maar nu is Christus opgestaan als eersteling van hen, die ontslapen zijn. En "eersteling" wil zeggen: er volgen er meer, de grote oogst komt!

Maar als de doden dan EENS uit het graf zullen opstaan HOE worden zij dan opgewekt en met wat voor lichaam zullen zij dan opstaan? Wij kunnen dat niet met ons verstand verklaren, zegt Paulus. We moeten letten op de kracht van God!

Kijk eens naar de akker. Ook daar ziet U de grote kracht van God. In het voorjaar wordt er gezaaid; in het najaar geoogst. Het zaad wordt niet in de grond gestopt om daar te blijven, maar om tot ontkieming te komen, om straks nieuwe vrucht te dragen. Dat is nu Gods kracht. Hij doet ontkiemen. Hij laat vruchten dragen. In de stervensweg doet HIJ de halm komen en de vrucht zich zetten. God doet elk zaad zijn eigen lichaam ontvangen. De halm die komt, en de vrucht die zich zet, is niets anders dan het zaad dat in de grond werd gelegd. Wie tarwe zaait, zal geen rogge oogsten. Tarwe blijft tarwe, rogge blijft rogge.

En toch is er een VERSCHIL. Het blijft hetzelfde graan maar toch komt het in een nieuwe hoedanigheid, in een nieuwe gestalte tevoorschijn. Als een zaadje gaat het de grond in, maar als een halm verschijnt het; als een korrel wordt het gezaaid, maar als een vrucht wordt het gemaaid. Dat is nu Gods scheppingskracht.

We moeten goed letten op het spraakgebruik van Paulus. Natuurlijk kende hij het woord 'begraven' wel. Het Oude Testament is aan Paulus bekend. We lezen van het 'graf' van Sara. Maar de apostel gebruikt hier NIET het woord 'begraven.' Hij spreekt hier over ZAAIEN. Begraven doet zien op het HEDEN. Zaaien doet zien op de TOEKOMST; de aarde opent zich door God's kracht en de dode herleeft. Straks zal de bazuin gaan klinken. Dan gaan alle graven open. Dan wordt opgewekt in onvergankelijkheid, in heerlijkheid, in kracht. God geeft straks een nieuw lichaam, een nieuw leven. Nee, Hij geeft geen ANDER lichaam. Wij worden niet opnieuw geschapen. Geen ander vlees dus. Geen ander lichaam. Net als bij het zaad. Tarwe blijft tarwe. Rogge BLIJFT rogge.

Maar toch is er een verschil. In gebrokenheid gaat het lichaam het graf in maar in een NIEUWE GESTALTE zal het daaruit herrijzen. Verterend wordt het lichaam in de aarde gelegd, maar vernieuwd wordt het in heerlijkheid en kracht opgewekt.

De grote dag van Christus komt. Dan gaat het ritselen in de graven. De graven gaan open door de kracht van Hem, die van Zichzelf getuigt: Ik ben de opstanding en het leven; wie in Mij geloofd, zal niet sterven maar leven tot in eeuwigheid. Bij Christus komst zal een geestelijk lichaam worden opgewekt. Geen bleke schim, maar een werkelijk lichaam, verheerlijkt en volmaakt beheerst door de vernieuwende kracht van Christus. Wat geeft dit ons een Grote Troost!

Het leven is soms een donkere tunnel, vooral voor de nabestaanden. Maar er is altijd licht aan het einde van de tunnel. Blijft U het toch geloven: Zijn liefde blijft U ook in gemis en verdriet leiden, Hij zal U ook naar het eeuwige licht voeren. Het NU is een VOORBEREIDING voor STRAKS.

Daarom zeg ik tot U en tot mijzelf en in het bijzonder tot de kinderen en kleinkinderen: Hebt de Here VANDAAG hartelijk lief; zoek vandaag de dingen die VAN BOVEN zijn. Zeg het toch steeds krachtiger, jongens en meisjes: Dit is ook MIJN enige troost in leven en sterven, dat ik het EIGENDOM ben van Jezus Christus. En dat niet omdat IK zo'n sterk geloof heb, maar omdat HIJ mij GEKOCHT heeft tegen de prijs van ZIJN bloed.

Gods wil en onze tijd

Okke Jager

Wij zitten met de wil van God in de mist.

Volgens sommigen hebben wij dat aan God, volgens anderen aan onszelf te wijten, maar — wij zitten ermee.

Hoewel het 'Onze Vader' voor alle tijden actueel blijft, roept de derde bede tegenwoordig talrijke vragen op, die met actuele kwesties verband houden.

Voor velen is het een brandende vraag geworden, in hoeverre de bede 'Uw wil geschiede' een *dooddoener* kan zijn, waardoor de belofte in de knel komt. Met nadruk is de vraag naar voren gekomen: Wil God de *ziekte?* De vragen over de verhouding van Gods wil en het *lijden* in het algemeen zijn overal in discussie. De kwestie, in hoeverre en op welke wijze wij de wil van God kunnen leren *kennen*, houdt bijna alle kerkmensen van vandaag bezig.

In het gesprek met buitenkerkelijken komt altijd weer de verhouding van Gods wil en *de zonde* ter sprake. In de practijk van het leven krijgt vrijwel iedereen te maken met de vraag, of en in hoeverre wij in Gods wil moeten *berusten*.

Het oecumenisch gesprek handelt in ons land steeds weer over de verhouding van *Gods souvereiniteit en onze verantwoordelijkheid*. De jongeren zeggen: wij weten nu wel, dat God met ons is, maar wij willen nu ook wel eens weten, wat God *met ons voor* heeft. Wij zouden wel willen dat ons de gelegenheid geboden werd, die Achaz kreeg: vraag maar om een teken! — en wij begrijpen er niets van, dat hij deze kans van de dag liet voorbijgaan.

Steeds meer onzekenheid

Het is opvallend, dat het woordje 'ergens' hoe langer hoe meer een modewoord is geworden. 'Het zal wel ergens fout zijn,' 'deze man is toch ergens een christen,' 'wij moeten ergens vreemdelingen op aarde zijn,' 'er is toch ergens maar één Kerk.'

Het woordje 'ergens' doet sympathiek aan tegenover het absolutisme, waarmee een achterblijver in de tijdstroom nog wel eens spreken kan, — maar het geeft steeds meer onzekerheid, nu bijna niemand rustig 'daar' of 'hier' durft te zeggen.

Wij poneren niet meer zo gemakkelijk een mening, wij trekken niet meer zo vlug een conclusie. Wij zeggen: 'enerzijds' en 'anderzijds,' 'niet alleen' — "maar ook,' 'het zou wel eens kunnen zijn' en 'misschien mag ik het zo zeggen.' Het is een weldadigaandoende bescheidenheid, maar het blijft toch 'ergens' ombevredigend. De ethiek gaat te veel lijken op deze limmerick:

'Er was eens een kaasboer in Gouda,
Die liep om de tafel zijn vrouw na.
Maar zij riep heel vief:
Alles is relatief!
Als ik iets harder loop, zit ik jou na.'

Ja: wij kunnen het van deze kant bekijken; wij kunnen het van de andere kant bekijken; maar hoe *is* het nu eigenlijk?

Twijfel over goed en kwaad

Bertrand Russell peilde onze tijd:

'De overgeleverde dogmatische systemen en gedragsnormen bezitten niet meer hun vaste greep van weleer. Mannen en vrouwen verkeren vaak in oprechte twijfel over wat goed of kwaad is, en zelfs over de vraag, of goed en kwaad nog iets meer zijn dan oud bijgeloof.

'Trachten zij dergelijke vragen dan zelfstandig op te lossen, dan komen deze hun te moeilijk voor. Zij kunnen geen enkel duidelijk doel ontdekken, dat nagestreefd zou moeten worden, geen enkel duidelijk beginsel, dat hen zou kunnen leiden.'

'De meeste mensen hebben zich geen ander ethisch systeem ontworpen, en misschien ook het oude systeem niet theoretisch verworpen. En toch heeft dit zijn vat op hen verloren. Zij stelen en moorden als regel niet, omdat dit niet in hun eigen belang zou zijn, maar **men kan het zelfde niet beweren** ten aanzien van hun gehoorzaamheid aan het zevende gebod. Ze hebben feitelijk geen enkel verlangen, zich overeenkomstig het oude schema te gedragen.

'Talrijk zijn de mannen en vrouwen, die zich bevrijd uit de boeien van oude normen wanen, en toch in feite alleen in de bovenste lagen van hun ziel bevrijd zijn. Onder deze lagen ligt dan het zondebesef als een wild dier op de loer, wachtende op ogenblikken van zwakheid.'

Ze weten het niet meer

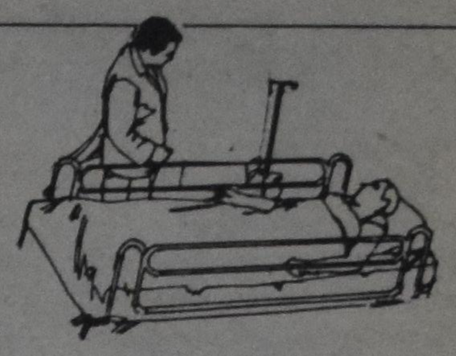
Zelfs van kerkelijke leidslieden heeft men geschreven:

"Ze trachten leiding te geven in een gematigde paniekstemming. Ze weten het niet meer, met al hun ervaring en routine en studie en knapheid, en met hun gemoedelijkheid, ook met hun bitter verdriet, en hun onstuimige toorn, en hun zuchten en tranen. Ze weten het werkelijk niet meer; en dat is heel erg' (Popma).

De ouderen hebben dikwijls moeite de nieuwe zeden, de nieuwe levensstijl van de jongeren te begrijpen. De jongeren op hun beurt hebben er moeite mee om het nieuwe een plaats te geven in de levensstijl, waarin zij zijn grootgebracht.

Vervolg op pagina 19 ...

"Bedankt voor het bezoek, dominee!"



L.H. Kwast

Eén van de werkzaamheden van een predikant is het bezoek aan ziekenhuispatiënten. Dat moet met voorrang gebeuren. Patiënten in een ziekenhuis zijn nu eenmaal kwetsbare mensen.

Ze zijn niet in hun vertrouwde omgeving. Ze zijn naar gelang van de kwaal en van de behandeling vaak erg afhankelijk. En wat gaat er soms allemaal in hen om! Wat zal de uitkomst van het onderzoek zijn? Zal de operatie baat brengen? Is het de gevreesde ziekte? Komt er blijvende invaliditeit achteraan? Wordt het misschien je laatste reis?

Je kunt gedachten niet stil zetten. Vooral niet als het donker gaat worden en de slaap niet wil komen. Hoe redden ze zich thuis? Hoe gaat het met het werk in het bedrijf verder? Je zult maar in een ziekenhuis liggen als moeder van minderjarige kinderen of als tuinder of als kleine middenstander!

Gelukkig vergeten ze je niet. Ze komen je elke dag opzoeken, je levensgezel, je kinderen, je familieleden, je vrienden. Ook je dominee, je wijkpredikant.

Hoe doet die dominee dat? Hij probeert een uurtje te vinden waarin het iets rustiger is op de zaal of in een kamer. Dat verschilt van ziekenhuis tot ziekenhuis. In het ene wordt tussen tien en half elf koffie gedronken, in het andere tussen half elf en elf uur. Soms is het beter om later in de middag patiënten aan te doen. De keuze van tijdstip is van allerlei factoren afhankelijk.

Het gesprek

Voordat je naast het bed van je eigen patient gaat zitten, stel je je even voor aan de kamergenoten. Want een ziekenhuiskamer is een gemeenschap. Wat de één aangaat, gaat ook een beetje de ander aan.

Voor een gesprek moet een opening gevonden worden. Waarom niet allereerst gevraagd hoe de patiënt in de voorbije nacht geslapen heeft? Slapen of niet kunnen slapen maakt heel veel verschil. En als de slaap niet wilde komen, waarom niet? Was er pijn? Of waren er zorgen? Zat in die nacht de vrees naast het bed? Of was het onrustig op de kamer?

Vuistregel voor het gesprek is dat de patient de thematiek mag bepalen. Want het gaat om de patient en niet om de dominee die op bezoek is. Het gaat om die vreemde ziekenhuiswereld tussen hoop en vrees, tussen lachen en tranen. De patiënt moet kunnen vertellen wat in hem omgaat: waarop hij rekent of waarvoor hij bang is of wat hem zo blij maakt. De pastor luistert en moedigt af en toe met een goed gerichte vraag de patiënt aan om nog meer te vertellen.

Het kan gebeuren dat de patiënt geinformeerd wil worden over andere kerkleden in het ziekenhuis. Of over de gang van zaken in de eigen wijk of het eigen dorp. Dan moet je hem inlichten, maar daarbij niet de grenzen overschrijden van wat hij weten wil. De moeheid komt gauw genoeg. En het zou voor alle predikanten een heilzame ervaring zijn om zelf eens in een ziekenhuis te liggen. Dan begrijp je je patiënten veel beter.

Zullen we samen bidden?

Moet een pastoraal bezoek altijd op een gebed uitlopen? Dat hangt ervan af. In beginsel wel, maar er kunnen belemmeringen zijn. Allereerst kan een patiënt te moe of te ziek zijn om mee te kunnen bidden. Of het gesprek wilde niet goed vlotten. Of de patiënt is om weer andere reden aan gebed niet toe. Of de nodige rust rondom het bed ontbreekt. Per slot van rekening is het geen heilig moeten.

Maar als er wel ruimte is voor gebed, dan moet het beslist gebeuren. De ene keer zal de hele kamer mee kunnen bidden, de andere keer is het beter om het tot je eigen patiënt te beperken. Een kort woord uit de bijbel, een psalm- of gezangvers kan als inleiding dienen.

In het gebed keren de onderwerpen uit het gesprek terug: De hoop, de vrees, de zorg om de mensen thuis, de gedachten aan werk en bedrijf. Er wordt gedankt voor een heerlijke nachtrust, er wordt gebeden om innerlijke vrede en vertrouwen op God. In uiterste gevallen wordt gevraagd — en aan een ziekenhuisbed mag je ook smeken — om uitkomst tegen de dood of om aanvaarding van de weg die God met ons gaat.

Je mag er als pastor moe van worden

Helemaal niet erg om na zo'n ziekenhuismorgen of -middag als pastor vermoeid te zijn. Pastoraat in een ziekenhuis is vermoeiend. Want het vereist voortdurende toewijding, aandachtig luisteren, pogen mee te beleven wat in die ander omgaat, zoeken naar het woord dat die ander voorthelpt.

Daarvoor sta je ook in dienst van de grote Herder van alle schapen. Als het kan, moet je in het ziekenhuis een herinnering aan Hem achterlaten. Dat is het meeste en het beste dat je kunt doen.

En daar weet de Heilige Geest dan wel weg mee.

Overgenomen uit Centraal Weekblad 11 Januari, 1985.

Gods wil en onze tijd

... vervolg van pagina 18.

Gebeds verhoring

Daar komen dan in verband met Gods wil nog de vragen bij over gebedsverhoring, de leiding van ons leven, ons eigen aandeel in de opbouw van ons leven, de vraag: Tot hoever strekken Gods beloften zich uit?

God zegt, dat het 'niet goed is, dat de mens alleen zij.' Maar als een meisje niet verloofd is en zich eenzaam voelt, mag zij dan op deze uitspraak pleiten en verhoring verwachten op het gebed om een levenspartner? Zij zal zich afvragen: 'Is mijn alleen-blijven het gevolg van het ontbreken van uiterlijke of innerlijke schoonheid, of van verlegenheid, of van het feit dat God niemand voor mij bestemd heeft?

Moet ik God een handje helpen door het druk bezoeken van gemengde verenigingen, aantrekkelijke kleding en vrouwenlisten? Hebben de andere meisjes op dit gebied meer gaven dan ik? Kan het Gods bedoeling zijn, dat er zoveel vrouwen ongetrouwd blijven, zonder dat zij daar roeping toe gevoelen? Heb ik zelf niet genoeg moeite gedaan of te weinig gebeden?

Hanna's gebed om een kind werd verhoord; was dit alleen, omdat God bijzondere bedoelingen had met haar zoon? Stijgen de gebeden van gewone vrouwen om gewone mannen en kinderen wel naar de hemel?'

Zo kunnen de vragen zich opstapelen, totdat er bijna geen uitzicht meer is op God.

De rijkste bede

Midden in al die onzekerheden staat de derde bede: 'Uw wil geschiede.' Toen de bekende kanselredenaar Van Oosterzee hierover moest spreken, had hij uiteraard drie punten. 'Deze bede,' zei hij, 'is 1e. de verhevenste, 2e. de rijkste en 3e. de zwaarste.'

Bent u het er mee eens?

De verhevenste en de rijkste — och ja, dat zeggen wij zo om de beurt van elke bede — de rijkste bede is altijd de bede die juist aan de orde van behandeling is. En de zwaarste — dat lijkt ons wel goed getypeerd, zo op het eerste gezicht. De wil van God is zo diep als de zee en zo hoog als de sterren; bij deze derde bede van het 'Onze Vader' kunnen wij wel zingen:

'Het was een stuk dat in mijn oog mij moeilijk viel en veel te hoog.'

Nu kunnen wij van deze bede met één slag de minst zware, althans de meest verstaanbare bede maken, door vast te stellen, dat het brede terrein van Gods verborgen wil hier niet aan de orde is, en dat het hier alleen maar gaat om onze gehoorzaamheid aan Zijn duidelijk-uitgesproken geboden.

Herdruk van een uittreksel uit Uw wil Geschiede.

Zangavond zingend geloven

Jac Geuzebroek

Het kwam eigenlijk zo maar op: als een even opgeworpen vraag: "Zou het zin hebben en mogelijk zijn om een avond van zang en muziek te beleggen, speciaal voor hen die regelmatig naar het bekende radio-programma: "Zingend geloven luisteren?"

Al gauw waren de raderen in beweging. Een kerk gehuurd. Een programma opgesteld. Organist uitgenodigd plus een paar andere vrijwilligers. En zo zagen we uit naar die avond.

Zouden ze, na de verschillende aankondigingen, komen? En hoevelen? Twaalf December is niet te ver van Kerst en de mensen zijn dan allen al zo druk met bijeenkomsten en andere voorbereidingen!

Maar toen Aukje Masselink -onze trouwe en nauwgezette secretaresse-opende, was er geen plaats in de kerk onbezet. Integendeel. Zelfs met bussen vol waren ze gekomen. Ongeveer 600 luisteraars. En er werd gezongen! Psalmen, gezangen en (natuurlijk) speciale Kerstliederen, alles in de oude vertrouwde moedertaal. Vele grijze haren waren er te zien. Maar wie denkt, dat het alleen maar grootouders waren, die de kerk vulden, is er wel goed naast. Naast deze generatie waren er niet minder veel jongeren.

Groot was het enthousiasme toen Mr. Brouwer en drie van de vier dominees, die het programma verzorgden werden voorgesteld. De organist, Mr. VanWijck, niet gewend aan Hollandse Psalmen en gezangen, droeg niet weinig bij aan het welslagen van het programma. De collecte al en al leverde niet minder dan bijna $3000. op.

Na afloop was het duidelijk dat deze avond alleen maar het begin kan zijn van een nieuwe traditie!

Hollandse Diensten in Toronto ten einde

Jac Geuzenbroek

Door de steeds dalende belangstellig voor centrale Hollandse diensten, die sinds 1966 door de verschillende Toronto kerken in the Willowdale CRC werden verzorgd, werd door de Council van de Christian Reformed churches in Toronto besloten deze diensten niet langer voort te zetten.

De laatste dienst werd gehouden op Zondag 23 December door Ds. Geuzebroek, die ook de eerste dienst leidde in 1966. De dalende belangstelling werd niet alleen veroorzaakt door het feit dat ook de ouderen nu beter thuis zijn in het Engels, maar velen van de vroegere bezoekers hebben een plaats gevonden in de Senior Citizens Towers in Brampton.

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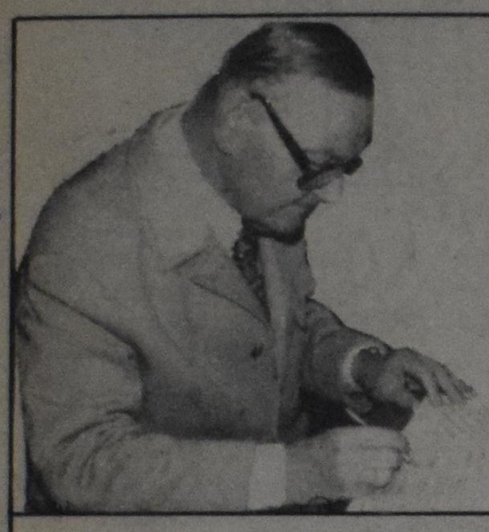
Books



Building on the rock

Treasures in heaven

But lay up for yourselves treasures in heaven, where neither moth nor rust consumes and where thieves do not break in and steal.

Matthew 6:20

What are treasures in heaven?

Jesus points here to all imperishable goods which are stored up for us in heaven. They consist of our salvation and our eternal destiny. It is the forgiveness of sins, the newness of life and God's fatherly care which we enjoy already now. But included is also our future full fellowship with Jesus Christ and through him with God.

Moreover we may think of the awards of which Jesus so often spoke which are not deserved, but given out of grace to those who have excelled in their godly walk.

These treasures are eternal in opposition to earthly treasures which are temporary and subject to decay. They belong to the inheritance which is undefiled and unfading.

Jesus says that we must *lay up* these treasures in heaven for ourselves. This does not mean that we can earn them by doing good works. All treasures in heaven are merited for us by Jesus Christ. They come from his arsenal.

Yet, Jesus points here to a way of life. Paul expressed this way of life when he said: "If you have been raised with Christ, seek the things that are above, where Christ is, seated at the right hand of God, — set your mind not on things that are on earth."

Paul did not mean that we should be absorbed by thoughts about heaven in our daily life. We don't like riding in a car with a driver who is preoccupied with heavenly thoughts. The man has to watch the traffic. But Paul meant to say: instead of being enslaved by earthly things, be enslaved by Christ. Instead of serving worldly idols, serve Christ. Be a pilgrim who has no remaining city here, but who travels through life as a citizen of Christ's Kingdom.

Then we do our tasks with a view on the coming of that Kingdom. And then we lay up treasures in heaven.

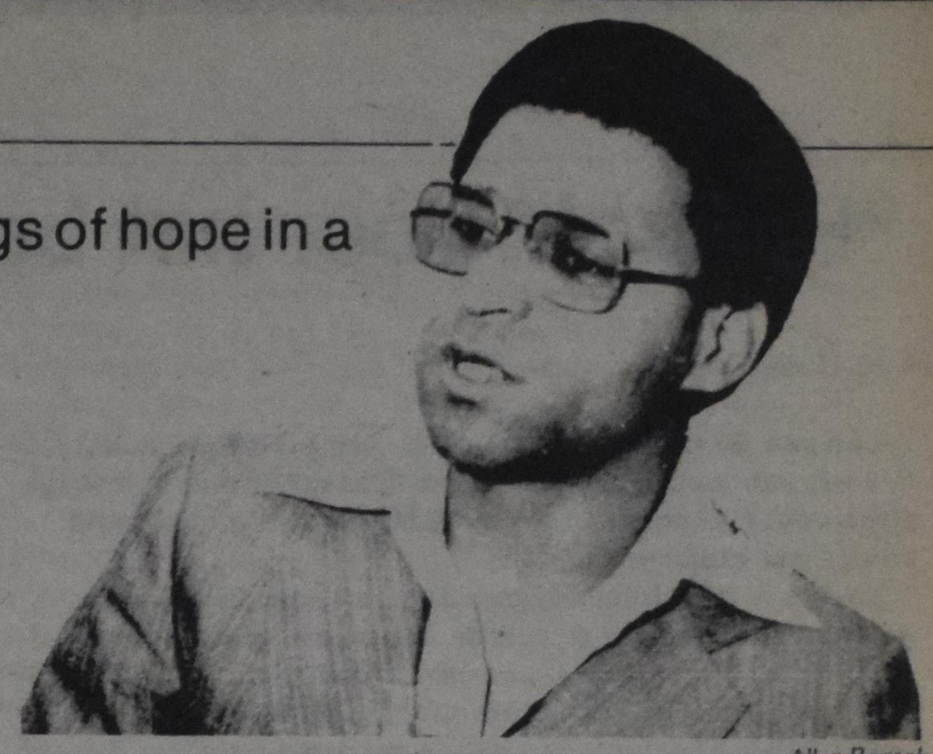
Rev. Henry Van Andel

Published posthumously

Apartheid

Powerful messags of hope in a suffering world

Walking on Thorns: The Call to Christian Obedience, Allan Boesak, Geneva World Council of Churches, the RISK Book series, 1984; 65 pp., paper, $3.00. Reinder J. Klein, Pierrefonds, Que.



Allan Boesak

Although Dr. Boesak titled his little book *Walking On Thorns*, the seven sermons and one letter it contains reveal the flowers that enable him to walk firmly on. They are a deep love for the Gospel, an unshakeable commitment to God's law and justice, a profound compassion for his fellow black South Africans, and a palpable but controlled rage against the evils that confront his people, the most damnable of these evils being the infamous policy of Apartheid.

Normally I don't relish reading sermons. They invariably lack the speaker's verve and spontaneity. I need the eye-contact, that glimpse into the preacher's heart that tells me *that* is where the sermon was born and still lives. Sermons on paper too often remain essays for me, many of them bad essays.

Allan Boesak's sermons, however, captivated me from the start, and moved me deeply. The reasons for this were his effective style, the personal element in the sermons, the clear justice of his cause as he expounded it on the basis of scripture, and the obvious universality of his appeals for obedience to God's Word.

Boesak's style is delightfully terse, the explanations of his texts almost laconic yet gripping, and their applications direct and inescapable. No esoteric niceties here, and no opportunity for falling asleep during long and marginally relevant mid sections. From beginning to end the pace is rapid and the substance all meat. So rich, in fact, is the paradoxically simple diet that the resultant indigestion requires incisive action for relief. And a leisurely stroll around the block won't do. Christian obedience is a prickly walk, a thorny one, but a necessarily active one.

The personal element in these sermons in no wise weakens their impact. Quite the contrary. Dr. Boesak is a black. He preached these sermons in South Africa during the course of 1983. He knows whereof he speaks when he explains Biblical examples of exile, injustice and persecution. He speaks from painful and bitter experience. And yet there are no salubrious little stories and tear-jerking examples. Just the stark, unadorned fact of the black's exile, injustice and persecution in their own country by their white fellow image bearers is mentioned or implied. The understatement is effective and enormously powerful.

Dr. Boesak's cause is not to make his fellow blacks, indeed his fellow Christians everywhere, feel better about the lot they suffer, the cross they have to bear. Rather, it is to point out that no matter what the circumstances, the Word of the Lord abides forever and with it the promises of God and his call to a life of obedience. His sermons are powerful messages of hope in a setting of despair, of relief in a world of crushing needs, of real dignity in a time of inhumane rejection. He brings to his people the message of divine solidarity with believers and the need for the faithful to remain obedient because of it.

It might readily be assumed that Dr. Boesak's sermons and his magnificent letter to the Minister of Justice in South Africa are applicable primarily to those subjected to the cruel injustices of the apartheid policy. Nothing could be farther from the truth. In Canada we too have governments and institutions devoted to certain idols, as Bob Goudzwaard has called them.

Paradoxically, we have the ill-luck of being treated kindly by the apostles of materialism and national security, but that does not make the danger to us and our faith life any the less. If for black South Africans Satan appears as a mighty lion, seeking whom he might devour, for us he masks the injustices with honey through the lure of money. We may be justly thankful that our persecution is not as overt and painful as that practised in other countries, but that does not mean that our governments are any more heedful of and obedient to the Gospel

Yet we too are enjoined to remain obedient to that Gospel and to speak out against injustice where we find it. Boesak's sermons apply to our lives too, even though the conditions in which we find ourselves are quite different. It might not even be a bad idea for our ministers to unmask more clearly the local antagonists of God's people, and to inveigh more often and more powerfully against the idols of our time.

Dr. Boesak, while preaching against the evil forces arrayed against the blacks, never once strikes back in kind against the oppressing whites. His call to Christian obedience is meant and made real as much for them as it is for his own parishioners. Particularly his letter to the Minister of Justice makes clear that his opposition to the government's policy is first and foremost an act of obedience to God, and that because of it and inspite of his own clearly admitted fears for his safety, he has no other choice. Writes Boesak:

It is my conviction that, for a Christian, obedience to the state or any authority is always linked to the obedience to God ... The believer in Christ has not only the right, but also the responsibility, to be more obedient to God and God's law than to the government, should the government deviate from God's law.

Particularly in view of recent reports of turmoil and deaths in South Africa, Dr. Boesak's little book is most relevant today. The thorns on which Boesak and so many others have to walk have to some extent been shown in newspapers and on television. That the Gospel enables them to walk "firmly, as among the flowers ...", is eloquently testified to by Boesak's material.

The name of the rose

... continued from page 17.

he appreciate and enjoy the book.

At still another level, *The Name of the Rose* serves as a mirror of the present day. It shows a culture in decline, its formerly-cherished assumptions all in doubt, the view of reality and the whole way of thought inseparably intertwined with it cracking under the weight of new discoveries and the radical styles of thought they have spawned. One finds here the fanatic who would hold onto the old at all costs, the skeptic who would not but who cannot see where it all is heading — or if it is heading anywhere at all —, and the machinations of those who care nothing about such problems but who understand the politics of power so well. At this level, there is a rich benefit for those who must struggle with the spirits of the age and try, in the integration of life and word, to embody the unchangeable Word of God, the mercies of which are new every morning ... and every age. That is the calling of every Christian, of everyone who bears "the name of the Rose ... of Sharon."

Rarely does one find a novel that accomplishes so many things so well and so enjoyably. *The Name of the Rose* is highly recommended.

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